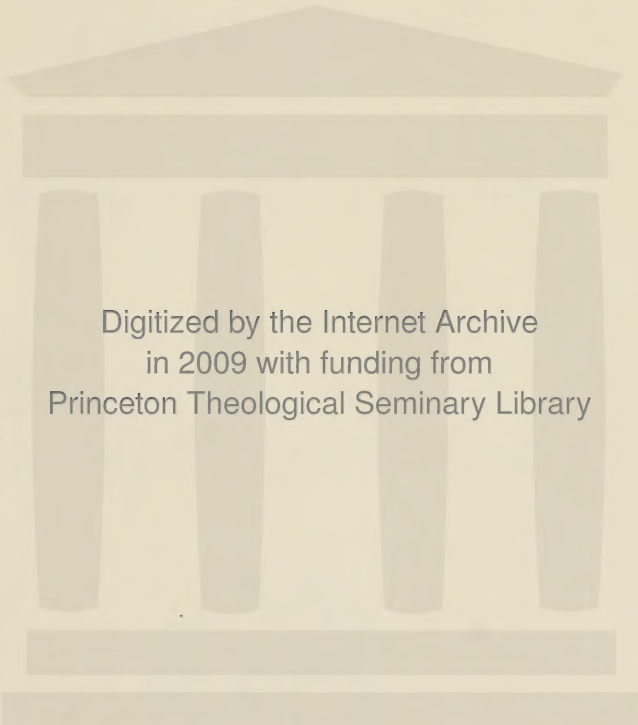




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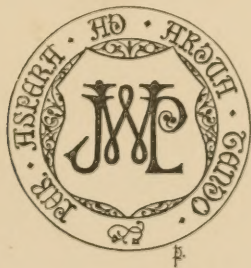
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A
CRITICAL AND GRAMMATICAL
COMMENTARY

ON THE
PASTORAL EPISTLES,

WITH A
REVISED TRANSLATION,

BY
C. J. ELLICOTT, M.A.

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AND LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE.



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P R E F A C E.

THE following Commentary is substantially the same, both in principles and execution, as those on the *Galatians* and *Ephesians*. I have, however, earnestly striven, on the one hand, to introduce improvements, and, on the other, to amend defects of which time, experience, and above all, the kind criticism of friends have not failed to convince me.

I will briefly notice both.

In the first place the reader will find the substance of the grammatical references more fully stated in the notes, while at the same time care has been taken to modify and repress the use of technical terms, as far as is consistent with the nature of the Commentary. I confess I cannot yet persuade myself that the use of technical terms in grammar, independently of subserving to brevity, does not also tend to accuracy and perspicuity; still so many objections have been urged by judicious advisers, that I have not failed to give them my most respectful attention. This modification, however, has been introduced with great caution; for the exclusion of all technical terms would not only be wholly inconsistent with the *lex operis*, but would be certain to lead the way to a rambling inexactitude, which in Grammar, as in all other sciences, can never be too scrupulously avoided.

I have also endeavoured, as far as possible, to embody in the notes the sentiments and opinions of the dogmatical writers, more especially those of the great English Divines to whom I have been able to refer. Yet here again this has been subordinated to the peculiar nature of the Commentary, which to be true to its title, must mainly occupy itself with what is critical and grammatical, and must in other subjects confine itself to references and allusions. Still, as in the preface to the *Ephesians*, so here again, let me earnestly entreat my less mature readers not to regard as the mere bibliographical embroidery of a dull page the references to our English Divines. They have all been collected with much care; they are nearly in every case the aggregations of honest individual labour, and if they prove to the student half as beneficial and instructive as they have been to the collector, they will not have been adduced in vain. Let us never forget that there is such a thing as the *analogy of Scripture*; that it is one thing to generally unfold the meaning of an individual passage, and another to do so consistently with the general principles and teaching of Scripture. The first may often be done with plausible success by means of acuteness, observation, and happy intuitions; the second, independently of higher aids, is only compatible with some knowledge of dogmatical theology, and some acquaintance with those masterpieces of sacred learning which were the glory of the seventeenth century. On verifying these references, the allusion to the individual passage of Scripture will, perhaps, sometimes be found brief and transient, but there will ever be found in the treatise itself, in the mode that the subject is handled, in the learning with which it is adorned, theology of the

noblest development, and not unfrequently, spiritual discernment of the very highest strain.

With many deductions, the same observations may in part apply to the dogmatical treatises of foreign writers referred to in the notes. Several recent works on Christian doctrine, as enunciated by the Sacred writers, whether regarded individually or collectively, appear to deserve both recognition and consideration. I would here specify the dogmatical works of Ebrard and Martensen, the *Pflanzung und Leitung* of Neander, and the *Théologie Chrétienne* of Reuss, a work of no mean character or pretensions. By the aid of these references, I do venture to think that the student may acquire vast stores both of historical and dogmatical theology, and I dwell especially upon this portion of the Commentary, lest the necessarily frigid tone of the critical or grammatical discussions should lead any one to think that I am indifferent to what is infinitely higher and nobler. To coldly and bleakly expound the life-giving Word without supplying some hints of its eternal consolations, without pointing to some of its transcendent perfections, its inviolable truths, and its inscrutable mysteries,—to thus wander with closed eyes through the paradise of God, is to be guilty of a profanity, and amenable to a punishment, compared with which even his, who adds to, or subtracts from, that Word, may be light and endurable.

Among semi-dogmatical treatises, I would earnestly commend to the attention of grave thinkers the recent contributions to Biblical Psychology which are occasionally alluded to in the notes (comp. 1 *Tim.* iii. 16). Without needlessly entrammelling ourselves with arbitrary systems, without yielding too prone an

assent to quasi-philosophical theories in a subject that involves much that is equivocal or indemonstrable, it seems still our duty to endeavour to grasp the general principles of psychology, which appear to have been recognised by the Sacred writers, and to realize those aspects under which they viewed the parts and portions of our composite nature. No thoughtful man, after reading Philo, and observing how deeply psychological speculations, sufficiently consistent and harmonious, give their tinge to his writings, could hesitate to believe that a contemporary at least as well educated as the Jew of Alexandria, elevated by a higher consciousness, and illumined by a truer knowledge, both thought and wrote on fixed principles, and used language that is no less divinely inspired than humanly consistent and intelligible. It is but a false or otiose criticism that would persuade us that the terms with which St. Paul designated the different portions of our immaterial nature were vague, uncertain, and interchangeable. The rudiments of Biblical Psychology cannot be safely disregarded by any thoughtful expositor.

A slight addition has been made to the purely critical notices. As in the former commentaries, the Text is that of Tischendorf, changed only where the editor did not appear to have made a sound decision. These changes, as before, are noted immediately under the text. In addition to this, however, in the present case, brief remarks are incorporated in the notes, apprizing the reader of any variations in the leading critical editions which may seem to deserve his attention. An elementary knowledge of Sacred Criticism can never be dispensed with, and it is my earnest hope that the introduction of criticism into the body

of the notes may be a humble means of presenting this subject to the student in a form somewhat less repulsive and forbidding than that of the mere critical annotation. Separate notes of this kind are, I fear, especially in the case of younger men, systematically disregarded: when, however, thus incorporated with grammatical and philological notices, when thus giving and receiving illustration from the context with which they are surrounded, it is my hope that I may decoy the reader into spending some thoughts on what seem to be, and what seem not to be, the words of inspiration, on what may fairly claim to be the true accents of the Eternal Spirit, and what are, only too probably, the mere glosses, the figments, the errors, or the perversions of man.

Possibly a more interesting addition will be found in the citations of authorities. I have at last been enabled to carry out, though to a very limited extent, the long cherished wish of using some of the best versions of antiquity for *exegetical* purposes. Hitherto, though I have long and deeply felt their importance, I have been unable to use any except the Vulgate and the Old Italic. I have now, however, acquired such a rudimentary knowledge of Syriac, and in a less degree of Gothic, as to be able to state some of the interpretations which those very ancient and venerable versions present. The Italic, the Syriac, and the Gothic have been somewhat carefully compared throughout these epistles. I know that my deficiency in the two latter languages will be lamentably apparent, and I seek in no way to disguise it: this only I may be permitted to say in justice to myself, that the Latin interpretations annexed to the words are not borrowed from current translations,

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but are fairly derived from the best glossaries and lexicons to which I have had access. Mistakes I know there must be, but at any rate these mistakes are my own. These it is perhaps nearly impossible for a novice to hope to escape; as in both the Syriac and Gothic, but more especially the former, the lexicographical aids are not at present of a character that can be fully relied on. And it is here that, in the application of Ancient Versions, the greatest caution is required. It is idle and profitless to adduce the interpretation of a Version, especially in single words, unless the usual and current meaning of those words is more restricted or defined than in the original. Half the mistakes that have occurred in the use of the Peschito,—mistakes from which the pages of scholars like De Wette are not wholly free, are referrible to this head. It is often perfectly apparent that the partial interpretation supplied by the Latin translation appended to the Version, has caused the Version itself to be cited as supporting some restricted gloss of the original Greek words, while in reality the words both in the original and in the Version are of equal latitude, and perhaps both equally indeterminate.

This error I have especially endeavoured to avoid; but that I have always succeeded is far more than I dare hope.

In thus breaking ground in the Ancient Versions, I would here very earnestly invite fellow-labourers into the same field. It is not easy to imagine a greater service that might be rendered to Scriptural exegesis than if *scholars* would devote themselves to the hearty study of one or more of these Versions. I dwell upon the term *scholars*, for it would be per-

haps almost worse than useless to accept illustrations from a Version, unless they were also associated with a sound and accurate knowledge of the original Greek. This applies especially to the Syriac; and the remark is of some moment: for it is now a common opinion among many Oriental scholars, that the language of the New Testament is yet to receive, in a mere grammatical point of view, its most complete illustration from Syriac. That there are some points of similarity, no student in both languages could fail to observe; but it may be seriously doubted whether one-tenth of the suspected Syriasms of the N.T. are not solely referrible to the changing and deteriorated constructions of later Greek. To accumulate Syriac illustrations, which may only serve to obscure or supersede our accurate study of later Greek, is a very doubtful, and perhaps profitless application of labour.

Under these, and perhaps a few other, limitations, the study of the ancient Vv. for *exegetical* purposes may be very earnestly recommended. The amount of labour will not be very formidable, and in some cases we have fair, if not good, literary appliances. There seems good reason for not going beyond the Syriac, the Italic, the Vulgate, the Gothic, the Coptic, and the Ethiopic. The remaining Vv. are of doubtful value. The Armenian, though so much extolled, is said to have undergone no less serious, than unsatisfactory alterations. The Arabic Versions are of very mixed origin; the Slavonic is late; the Georgian has been but little used, and is deemed to be of no great value; the Persian and Anglo-Saxon, as far as they extend, are not free from suspicion of dependence, the one on the Syriac, the other on the Vul-

gate. For the present, at any rate, the Syriac, Italic, Vulgate, Gothic, Coptic, and Ethiopic are all that need demand attention. Most of these are rendered perfectly accessible by the labours of recent scholars. The Syriac has been often reprinted; grammars in that language are common enough, but the Lexicons are but few and unsatisfactory.* The Italic I fear is only accessible by means of the large work of Sabatier, or Tischendorf's expensive edition of the Codex Claromontanus.

The Gothic, independently of not being at all difficult to the German or Anglo-Saxon scholar, has been admirably edited. In addition to the very valuable edition of De Gabelentz and Loebe, and the cheap Latin translation of that work in Migne's Patrology, there is the available edition of Massmann, to which, as in the case of the larger work of De Gabelentz and Loebe, a grammar and perhaps glossary is to be added. In addition to the Lexicon attached to De Gabelentz and Loebe's edition, we have also the *Glossary* of Schulze (Magdeb. 1848) both, as far as my *very* limited experience extends, works constructed on sound principles of philology. In the Coptic there is a cheap and portable edition of the epistles by Boetticher; and with the *Grammar* by Tattam and the *Glossary* by Peyron, it is not very probable that the student will encounter much difficulty. Of the Ethiopic I know nothing; the version itself will be found in Walton's *Polyglott*: it has been re-edited by Bode, and I believe again in a very excellent way by Mr. Platt. An Ethiopic grammar

* It is said that Professor Bernstein has for some time been engaged in the preparation of a new Syriac Lexicon, but I cannot find out that it has yet appeared.

is announced by Dittmann, but I should fear that there is no better lexicon than that of Castell. The study of this language will be perhaps somewhat advanced by a forthcoming pentaglott edition of *Jonah* (Williams and Norgate), which is to include the Ethiopic, and to have glossaries attached.

I sincerely trust that these brief notices may tempt some of our Biblical scholars to enter upon this important and edifying field of labour.

The notes to the *Translation* will be found a little more full (see Introductory Notice), and, as the subject of a Revised Translation is now occupying considerable attention, a little more explicit on the subject of different renderings and the details of translation generally. With regard to this very important subject, the revision of our Authorized Version, I would fain here make a few observations, as I am particularly anxious that my humble efforts in this direction should not be misinterpreted or misunderstood.

What is the present state of feeling with regard to a revision of our present Version? It seems clear that there are now *three* parties among us. The first, those who either from what seem seriously mistaken views of a translation of the Holy Scripture, or from sectarian prejudice, are agitating for a *new* Translation. The second, those who are desirous for a revision of the existing Version, but who somewhat differ in respect of the proposed alterations and the principles on which they are to be introduced. The third, those who from fear of unsettling the religious belief of weaker brethren are opposed to alterations of *any* kind; positive and demonstrable error in the representation of the words of Inspiration being in

their judgment less pernicious than change. Of these three parties the first is far the smallest in point of numbers, but the most persistent in activities: the second class is daily increasing, yet at present greatly inferior both in numbers and influence to the third.

Which of these three parties will prevail? We may fervently trust not the first. Independently of the extreme danger of unsettling the cherished convictions of thousands, of changing language that has spoken to doubting or suffering hearts with accents that have been to them like the voice of God Himself,—independently of reversing a traditional principle of revision that has gained strength and reception since the days of Tyndale,—independently of sowing a strife in the Church of which our children and children's children may reap the bitter fruits,—independently of all these momentous considerations,—have we any good reason for thinking that, in a mere literary point of view, it would be likely to be an improvement on the Old Translation? The almost pitiable attempts under the name of New Translations that have appeared in the last twenty years, the somewhat low state of Biblical scholarship, the diminishing and diminished vigour of the popular language of our day, are facts well calculated to sober our expectations and qualify our self-confidence.

But are we unreservedly to join the third party? God forbid. If we are truly and heartily persuaded that there are errors and inaccuracies in our Version, if we know that though by far the best and most faithful translation that the world has ever seen, it still shares the imperfections that belong to every human work however noble and exalted,—if we feel

and know that these imperfections are no less patent than remediable, then surely it is our duty to Him who gave that blessed Word for the guidance of man, through evil report and through good report to labour by gentle counsels to supply what is lacking and correct what is amiss, to render what has been blessed with great measures of perfection yet more perfect, and to hand it down thus marked with our reverential love and solicitude as the best and most blessed heritage we have to leave to them who shall follow us.

It is in vain to cheat our own souls with the thought that these errors are either insignificant or imaginary. There *are* errors, there *are* inaccuracies, there *are* misconceptions, there *are* obscurities, not indeed so many in number or so grave in character as the forward spirits of our day would persuade us of,—but there *are* misrepresentations of the language of the Holy Ghost, and that man, who, after being in any degree satisfied of this, permits himself to lean to the counsels of a timid or popular obstructiveness, or who, intellectually unable to test the truth of these allegations, nevertheless permits himself to denounce or deny them, will, if they be true, most surely at the dread day of final account, have to sustain the tremendous charge of having dealt deceitfully with the inviolable Word of God.

But are we to take no thought of the weaker brethren whose feelings may be lacerated, or whose conscience may be offended by seeming innovations? That be far from us. We must win them by gentle wisdom, we must work conviction in their minds by showing how little, comparatively speaking, there is that is absolutely wrong,—how persuasively it may be

amended,—how we may often recur to the expressions of our older Versions, and from those rich stores of language, those treasuries of pure and powerful English, may find the very rectification we would fain adopt, the very translation we are seeking to embody in words. No revision of our Authorized Version can hope to meet with approval or recognition that ignores the labours of those wise and venerable men who first enabled our forefathers to read in their own tongue of the marvellous works and the manifold wisdom of God.

Let there be then no false fears about a loving and filial revision of our present Version. If done in the spirit and with the circumspection that marked the revision of that predecessor to which it owes its own origin and existence, no conscience, however tender, either will be or ought to be wounded. Nay, there seems intimation in their very preface that our last translators expected that others would do to them as they had done to those who had gone before them; and if they could now rise from their graves and aid us by their counsels, which side would they take? Would they stay our hands if they saw us seeking to perfect their work? Would they not rather join with us, even if it led sometimes to the removal or dereliction of the monuments of their own labour, in laying out yet more straightly the way of divine Truth?

How this great work is to be accomplished in detail is not for such a one as me to attempt to define. This only I will say, that it is my honest conviction that for any *authoritative* revision we are not yet mature, either in Biblical learning or Hellenistic scholarship. There is good scholarship in this

country, superior probably to that of any nation in the world, but it has certainly not yet been sufficiently directed to the study of the New Testament (for of the N. T. only am I now speaking) to render any national attempt at a revision either hopeful or lastingly profitable. Our best and wisest course seems to be this,—to encourage small bands of scholars to make independent efforts on separate books, to invite them manfully to face and court impartial criticism, and so by their very failures to learn practical wisdom, and out of their censures to secure coadjutors, and by their partial successes to win over the prejudiced and the gainsaying. If a few such attempts were to be made, and they were to meet with encouragement and sympathy, such a stimulus would be given to Biblical studies that a very few years would elapse before England might be provided with a company of wise and cunning craftsmen, into whose hands she might hopefully confide her jewel of most precious price.

Under any circumstances we may devoutly hope that no party feeling will be allowed for one moment to outrage the sobriety of thought with which this subject ought to be approached. It is humiliating enough to reflect that there are among us religious parties and animosities, but it would be doubly humiliating to think that a great work, a work on which the hopes and salvation of thousands, aye, and tens of thousands depend, was either perversely obstructed or wilfully precipitated by the strife and turmoil of religious discord. If higher arguments do not prevail, let us remember that two good and learned men, who in their lifetimes were respectively claimed by very opposite parties, and who might not have had

very many points in common,—the late Lady Margaret's Professor of Divinity, and the late Greek Professor of the University of Cambridge, the one as transpires through his *Lectures on the Duties of a Parish Priest*, the other in his *Hints for an Improved Translation of the N. T.*,—appear to have held on the subject of the revision of our Version opinions that are very nearly identical.

A single word only with regard to the translation which accompanies this volume. It is exactly similar in principles and construction to the former attempts,—attempts made at a time when the question of a revision of the Authorized Version had been but little agitated. It lays no presumptuous claim to be a sample of what an authoritative revision ought to be. It is only the effort of a fallible and erring man,* striving honestly and laboriously, and on somewhat fixed principles, to present to a few students of his own time a version for the *closet*, a version possibly more accurate than that which it professes to amend, yet depending on it and on the older Versions for all the life and warmth with which it may be animated or quickened. The time and pains I have bestowed on this translation are excessive, and yet in the majority of corrections I feel how little cause I have for satisfaction.

Lastly, with regard to the Epistles themselves now

* These are not mere words. I have been made aware, by kind private communications, that in the *Galatians* especially my corrections in respect of the translations of the aorist and perfect have not been sufficiently persistent. These errors have been carefully avoided in the present volume. Even in the *Galatians* I was quite aware of the erroneous tendency of our version in this respect, and shall be found often to have advocated the rigorous translation in the note, though my hand has faltered in striking out the error from our version. To one of my public censors on this subject it is not too much to say, *et tu Brute?*

before us, it remains only to commend them to the reader's most earnest and devout attention. They are distinguished by many peculiarities of language, and many singularities of expression, and are associated together by an inter-dependence of thought that is noticeable and characteristic. They seem all composed at a time when the earthly pilgrimage of the great Apostle was drawing to its close, and when all the practical wisdom of that noble and loving heart was spread out for the benefit of his own children of the faith, and for the edification of the Church in all ages. On the question of their genuineness, without entering upon investigations which would be foreign to the nature of this Commentary, it will not be perhaps presumptuous to say that a very careful study of their language and turns of expression has left on my mind a most fixed and most unalterable conviction that they came from no other hand and heart than those of the great Apostle of the Gentiles, and that it seems hard to understand how accomplished scholars like De Wette could so decidedly maintain the contrary hypothesis. This conviction has, however, never prevented me from freely and frankly calling attention to all the peculiarities in thoughts, words, and expressions which characterize the three epistles, but which, nevertheless, when viewed in connexion with the age and experiences of the Sacred writer, and the peculiar nature of the errors he was opposing, can cause neither surprise nor difficulty.

In the Commentary I am much less indebted to the labours of my predecessors than in the two former epistles. The commentary of Huther, except in the Prolegomena, is a sad falling off after the able

and scholarlike expositions of Meyer. De Wette, owing to his doubts about the authorship, is often perplexed and unsatisfactory. I have derived benefit from the commentary of Wiesinger, which though somewhat prolix, and deficient in force and compression, may still be heartily commended to the student. The commentary of Leo is mainly sound in scholarship, but not characterized by any great amount of research. The commentary on the second epistle to Timothy was written some years after that on the first, and is a noticeable improvement. The commentaries of Mack, Matthies, and Heydenreich (of whom, however, I know very little), are useful in examples and illustrations, but perhaps will hardly quite repay the labour of steady perusal. Something less may be said of Flatt and Wegscheider. The Danish commentary of Bp. Möller is brief and sensible, but lays no claim to very critical scholarship. I have made far more use of the extremely good commentary of the distinguished Hellenist, Coray. It is written in modern Greek, under the somewhat curious title of *Συνέκδημος Ἱερατικός* (Vade-mecum Sacrum), and, with the exception of the somewhat singular fact that Coray only seems to have known the Greek commentators through the medium of Suicer, shows very extensive reading, and generally a very sound judgment. It is very remarkable that this able commentary, though more than five-and-twenty years before the world, should have attracted so little attention. As far as my observation extends, it is not referred to by any English or foreign commentator, and there are not many expositions on this group of epistles that more thoroughly deserve it.

These, with the Patristic commentators, the able Romanist expositors, Justiniani, Cornelius a Lapide, and Estius, and a few other writers noticed in the preface to the epistle to the *Galatians*, are the principal authorities which I have used in the present commentary.

I now commit this volume to the reader with the humble prayer to Almighty God that He may vouchsafe to bless this effort to expound and illustrate a most vital and most consoling portion of His holy Word; may He pity the weakness and forgive the errors of His servant.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

London, August 29th, 1856.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I. I.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ,
κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν καὶ

1. ἀπόστολος Ἰ. X.] *'an Apostle,'* in the higher and more especial sense; see notes on *Gal.* i. 1., and on *Eph.* iv. 11. For its connexion with the (possessive) gen., see notes on *Eph.* i. 1. The use of this formal designation does not seem intended to support the authority of Timothy (Heydenr.) or to imply a destination of the Epistle for others (Calv.), or for the Church at large (comp. Bp. Möller), but simply to define and maintain the true nature of the document. As this epistle may be most naturally regarded as an *official* letter, the Apostle appropriately designates himself by his solemn and official title. Compare 2 Tim. i. 1. sq., and esp. Tit. i. 1. sq., where this seems still more apparent: in Philem. 1., on the other hand, the Apostle, in exquisite accordance with the nature and subject of that letter, styles himself simply δέσμιος Χριστοῦ Ἰησοῦ.

κατ' ἐπιταγὴν Θεοῦ is not simply equivalent to the customary διὰ θελήματος Θεοῦ, 1 and 2 Cor., Eph., Col., 2 Tim. (Möller), but points more precisely to the immediate antecedents of the Apostle's call (the ἐπιταγή was the result of the θέλημα), and thus perhaps still more serves to enhance

the *authoritative* nature of his commission; see Tit. i. 3, the only other passage where the expression occurs. σωτῆρος ἡμῶν] *'our Saviour,'* not merely in reference to His preserving and sustaining power (compare Ζεὺς σωτήρ, &c.), but to His redeeming love in Christ, more distinctly expressed, Jude, 25 (*Tisch., Lachm.*) σωτῆρι ἡμῶν διὰ Ἰ. X.; comp. 2 Cor. v. 19, and see Reuss, *Theolog. Chret.* iv. 9, Vol. II. p. 93. This designation of God is peculiar to the pastoral Epistles (1 Tim. ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4), Luke i. 47, and Jude, 25, but is sufficiently common in the LXX. e. g. Psalm xxiv. 5, Isaiah xii. 2, xlv. 15, 21. Its grammatical connexion with Θεός is slightly diversified in the N. T. In 1 Tim. iv. 10 σωτήρ is added epexegetically in the relative clause, Θεῷ ὅς ἐστιν σωτήρ: in Luke l. c., here, and Jude, 25, it stands in simple, or what is termed *parathetic* apposition (Krüger, *Sprachl.* § 57. 9) to Θεός; in the first passage with, in the two latter without, the article. In all the other places the formula is ὁ σωτήρ ἡμῶν Θεός; the tenor of the sentence (esp. 1 Tim. ii. 3, 4) probably suggesting the prominence of the appellation. According to Huther,

Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, ² Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει. χάρις, εἴλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

I exhort thee to still

abide in Ephesus, and to repress teachers of other doctrine and would-be teachers of the law: the law is not for the righteous, but for open sinners and opponents of sound doctrine, as the spirit of the Gospel shows.


3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν

the anarthrous σωτήρ ἡμῶν is here an adjectival apposition appended to θεοῦ; while in Luke *l. c.*, τῷ σωτήρῳ μου, the article marks it as a substantive. This is very doubtful; the usage of Attic Greek in similar cases seems here correctly maintained;—if the name of the deity have the article, the appellation has it also; if the former be anarthrous, so *usually* is the latter; see Krüger, *Sprachl.* § 50. 8, 10.

τῆς ἐλπίδος ἡμῶν] ‘our Hope,’ not merely the object of it (Leo), or the author of it (Flatt), but its very substance and foundation; ‘in eo solo residet tota salutis nostræ materia,’ Calv.: see Col. i. 27, Χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης, and comp. Eph. ii. 14, αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, where (see notes) the abstract subst. must be taken in a sense equally full and comprehensive. The same expression occurs in Ignat. *Trall.* § 2.

2. Τιμοθέω κ. τ. λ.] There is no necessity to supply χαίρειν; for as Möller rightly observes, the following wish forms really part of the salutation. It is best, in accordance with the punctuation adopted in the former ed., to place a period after πίστει; for although in St. Paul’s salutations, with the exception of this passage, 2 Tim. i. 2, and Tit. i. 4, the resumption is made more apparent by the insertion of ὑμῖν after χάρις, yet this appears to have arisen either from the plurality of the persons saluted (e. g. Phil., Philem.) or the generic expression (τῇ ἐκκλησίᾳ 1 and 2 Thess. i. 1; ταῖς ἐκκλησίαις Gal. i. 2) under which

they are grouped. Here the resumptive pronoun would be unnecessary. On the form of salutation see notes on Gal. i. 4 and Eph. i. 2.

ἐν πίστει] ‘in faith;’ ‘in the sphere of faith.’ De Wette (Ed. 2, 1847) cites Winer as connecting these words only with γνησίῳ. This is incorrect: Winer (ed. 5, 1844) admits the possibility of such a connexion (see Xenoph. *Anab.* iv. 3. 23), but rightly refers ἐν πίστει to the compound idea γνησίῳ τέκνῳ. Thus τέκνῳ denotes the affectionate (1 Cor. iv. 17, τέκνον ἀγαπητόν), as well as spiritual (Philem. 10), nature of the connexion; γνησίῳ  [true] Syr. (with *δυνως* ὦν, Plato *Politic.* 293, and opp. to νόθος, Philo, *Somn.* ii. § 6), specifies the genuineness and reality of it (Phil. iv. 3), τὴν ἀκριβῆ καὶ ὑπὲρ τοὺς ἄλλους πρὸς αὐτὸν ὁμοίότητα, Chrys., comp. Meyer on Phil. *l. c.*; ἐν πίστει marks the sphere of it,—more generally, but not less suitably (De W.), expressed by κατὰ κοινὴν πίστιν, Tit. i. 4.

ἔλεος] The addition of this substantive to the usual form of salutation, χάρις καὶ εἰρήνη, is peculiar to the Pastoral epp. (Tit. i. 4, *Rec. Lachm.*, is however doubtful); see 2 Joh. 3, and Jude 2. It here probably serves to individualize, and to mark the deep and affectionate interest of the Apostle in his convert; καὶ τοῦτο ἀπὸ πολλῆς φιλοστοργίας, Chrys.: see notes on Eph. i. 2.

3. καθὼς] ‘Even as,’ protasis, to which there is no expressed apodosis

Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς

(neither at ver. 5, nor ver. 18, Beng.), but to which the obvious and natural one, οὕτω καὶ νῦν παρακαλῶ (comp. ch. ii. 1), can easily be supplied; see Winer, *Gramm.* § 64. 1. 2, p. 614, where there is a good list of the imaginary parentheses in St. Paul's Epp. All other explanations, whether by an interpolation before ἵνα, e.g., 'ita facito,' Erasm., or an arbitrary change of reading προσμένειν, (Schneckenb. *Beitr.* p. 183), seem very forced and unsatisfactory.

παρακάλεσα]

'I besought,' Auth. Ver.; 2 Cor. viii. 6, xii. 18: ἀκούε τὸ προσηγνός . . . οὐ γὰρ εἶπεν ἐπέταξα, οὐδὲ ἐκέλευσα, οὐδὲ παρήνευσα, ἀλλὰ τί; παρακάλεσά σε, Chrys.; comp. Philem. 8, παρρησίαν ἔχων ἐπιτάσσειν—μᾶλλον παρακαλῶ. The observation is not invalidated by Tit. i. 5 (Huther), for the use of διαταξάμεν was probably there suggested by the specific instructions which follow the general order. It may be observed however that παρακαλ. is a word of most frequent occurrence in St. Paul's Epp., being used above fifty times, while of the other words mentioned by Chrys., one only (ἐπιτάσσειν) is used by the Apostle, and that only once, Philem. l.c. No undue stress, then ('recommended,' Peile), should be laid in translation.

προσμένειν] 'to abide still,' 'tarry on,' 'ut permaneres,' Beza; certainly not, in an ethical sense, 'to adhere to a plan' (Paulus), an interpretation framed only to meet supposed historical difficulties: see Wieseler, *Chronol.* p. 302. The tense cannot be pressed; as the aor. inf. is only used on the principle of the 'parity of tenses' (Schæfer, *Demosth.* Vol. III. p. 432). All that can be said is, that if the pres. inf. had been used (comp. Matth. xiv. 22), the contem-

plated duration of Timothy's stay at Ephesus would have been more especially marked. In the present case no inference can be safely drawn. On the use of the inf. pres. and aor. after ἐλπίζειν, κελεύειν, παρακαλεῖν κ.τ.λ., see Winer, *Gr.* § 45. 8. c, p. 385, comp. Lobeck, *Phryn.* p. 748 sq.; and on the general distinction between these tenses in the inf., consult the good note of Stalbaum on Plato, *Euthyd.* p. 140.

πορευόμενος] 'when I was on my way, 'as I was going,' Hamm. It is not grammatically possible, as De Wette seems to imagine, to refer this participle to Timothy; see Winer, *Gr.* § 45. 2, p. 371. Such participial anacolutha as those cited by Matth., Eph. iii. 19, Eph. iv. 2, Col. iii. 16 (but see Meyer), are very dissimilar: there the distance of the part. from the words on which it is grammatically dependent, and still more the obvious prominence of the clause (see notes on Eph. iii. 18) render such a construction perfectly intelligible; here no such reasons can possibly be urged; see exx. in Winer, *Gr.* § 64. 2, p. 620.

There is confessedly great difficulty in harmonizing this historical notice with those contained in the Acts. Three hypotheses have been proposed, to all of which there are very grave objections, historical and exegetical. These can here be only briefly noticed.

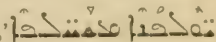
(a.) If the journey here mentioned be that related Acts, xx. 1, 2 (Theodoret, Hemsén), how is it possible to reconcile the stay of Timothy at Ephesus with the fact that St. Paul despatched him a short time only before his own departure, to Macedonia (Acts xix. 22) and thence to Corinth (1 Cor. iv. 17), and that we further find him at the latter

τισὶν μὴ ἑτεροδιδασκαλεῖν 4 μὴδὲ προσέχειν μύθοις καὶ

place (2 Cor. i. 1) with the Apostle? Moreover, when St. Paul then left Ephesus, he certainly contemplated no speedy return (1 Tim. iii. 14); for see Acts xix. 21, xx. 3: compare Huther, *Einleit.* p. 13, 14; Wieseler, *Chronol.* p. 290 sq. (b.) If St. Paul be supposed to have sent Timothy forward to Ephesus from Achaia (Matth.), having himself the intention of following; can this be reconciled with Acts xx. 4, *συνελπετο*, and with the fact that when St. Paul was near Ephesus, and might have carried out his intention, he *ἔκρινε παραπλεῖσαι τὴν Ἐφ.*? see Wieseler, p. 294, Wiesinger, *Einleit.* p. 370 sq. (c.) Even Wieseler's opinion (*Chronol.* p. 313, comp. p. 295 sq.), that this was an unrecorded journey *during* St. Paul's 2-3 years' stay at Ephesus, though more reconcilable with historical data, seems inconsistent with the character of the epistle which certainly recognized (α) a fully developed form of error (contrast the *future* *εἰσελεύσονται*, Acts xx. 29), (β) an advanced state of Church discipline, not wholly probable at this earlier date; and (γ) it gives instructions to Timothy which seem to contemplate his *continued* residence at Ephesus, and an *uninterrupted* performance of his episcopal duties; see Huther, *Einleit.* p. 17. These objections are so grave that we seem justified in remanding this journey (with Theophyl., Œcum., and recently Huther and Wiesinger) to some time *after* the first imprisonment at Rome, and consequently, *beyond* the period included by St. Luke in the Acts. See Pearson, *Ann. Paul.* Vol. 1, p. 393, Guerike, *Einleit.* § 48. 1, p. 396 (ed. 2), Paley, *Hor. Paul.* ch. xi. παραγγελλῆς] 'command,' not necessarily, *openly* (Matth.),

but *authoritatively*: παρακαλεῖν is the milder, παραγγέλλειν the stronger word; comp. 2 Thess. iii. 12. In the Ep. to Titus the Cretan character suggests the use of still more decided language; e.g. Tit. i. 11, *ἐπιστομίζειν*; ver. 13, *ἐλέγχειν ἀποτόμως*.

τισὶν] So ver. 6; iv. 1; v. 15, 24; v. 21. We cannot safely deduce from this that the number of evil teachers was small (Huther); the indef. pronoun is more probably *slightly* contemptuous; 'le mot *τινες* a quelque chose de méprisant,' see Arnaud, *on Jude*, 4, comp. Gal. ii. 12.

ἑτεροδιδασκαλεῖν] 'to be teachers of other doctrine,' 

[diversas doctrinas] Syr.; δις λεγόμεν., here and ch. vi. 3. Neither the form nor meaning of this word presents any real difficulties. In form it is analogous with *ἐτεροζυγεῖν*, 2 Cor. vi. 11, and is the verbalized derivative of *ἐτεροδιδάσκαλος* (comp. *καλοδιδάσκαλος*, Tit. ii. 3); not *ἐτεροδιδάσκειν*, but *ἐτεροδιδασκαλεῖν*, 'to play the *ἐτεροδιδ.*' The meaning is equally perspicuous if we adhere to the usual and correct meaning of *ἕτερος* (distinction of kind,—see notes on Gal. i. 6): thus *ἐτεροδιδ.* implies 'teaching,—not necessarily 'what is doctrinally false,' nor even so much as 'what is strange,' but 'what is *different to*, what deviates from ('*afvigende*,' Möller, sound doctrine;' see ch. vi. 3, where this meaning is especially confirmed. Just as the *εὐαγγέλιον* of the Galatians was *ἕτερον* from its assimilation of Judaical elements, so here the *διδασκαλία* was *ἕτερα* from its commixture with an unedifying (ver. 4), vain (ver. 6), and morbid (ver. 10) theosophy of similarly Jewish origination. It will thus be seen that with Chrysostom, Theo-

γενεαλογίαις ἀπερίαντοις, αἵτινες ζητήσεις παρέχουσιν μάλ-

doret, and the other Greek commentator, we regard the error which St. Paul was condemning, as not so much a settled form of heresy, pre-Marcionite or otherwise, as a profitless and additious teaching which, arising from Jewish (comp. Tit. i. 14), perhaps Cabbalistic, sources, was afterwards an affluent of the later and more definite Gnosticism; see esp. Wiesinger, *Einleit.* § 4, p. 212; Huther, *Einleit.* p. 41, and (thus far) Schleiermacher, *über 1 Tim.* p. 83 sq.

4. προσέχειν] 'give heed to,' Auth. Ver.; a felicitous translation; so Tit. i. 14. Προσέχ. is not 'fidem adhibere,' Heinr., nor synonymous with πιστεύειν (Krebs, *Obs.* p. 204), either here or elsewhere, Acts viii. 6, 11; xvi. 14, al., but indicates a prior and preparatory act, and is, as it were, a mean term between ἀκούειν and πιστεύειν; comp. Polyb. *Hist.* iv. 84. 6, διακούσαντες οὐδὲν προσέσχον; Joseph. *Bell. Jud.* vii. 5. 3, οὔτε προσεῖχον οὔτε ἐπίστευον. The examples adduced by Krebs and Raphel (*Obs.* Vol. II. p. 113) only serve to confirm the strict interpretation. The canon of Thom. Mag. 'προσέχω σοὶ τὸν νοῦν' κάλλιον ἢ προσέχω σοὶ μόνον, is abundantly disproved by his commentators; see p. 749 ed. Bernard.

μύθοις καὶ γενεαλογίαις] 'fables and genealogies.' It is very doubtful whether the popular reference of these terms to the spiritual myths and emanations of Gnosticism (Tertull. *Valent.* 3, *de Præscr.* 33, Irenæus *Hæc.* (Præf.), Grot., Hamm., and most modern commentators) can be fairly sustained. The only two passages that throw any real light on the meaning of these terms are Tit. i. 14, iii. 9. In the former of these the μῦθοι are defined as Ἰουδαϊκοί, in the latter the γενεα-

λογίαι are connected with μάχαι νομικαί; in both cases then the words have there a Jewish reference. The same must hold in the present case; for the errors described in the two epp. are palpably too similar to make it at all probable that the terms in which they are here alluded to have any other than a Jewish reference also; so Chrys. Theodoret, al., comp. Ignat. *Magn.* 8: see esp. Wiesinger, *Einleit.* p. 211 sq., Neander, *Planting*, Vol. I. p. 342, ed. Bohn. μῦθοι will then most probably be, not specifically τὰ παράσημα δόγματα, Chrys., nor a supplementary ἐρμηνεία, a δευτέρωσις (Theodoret), but generally, Rabbinical fables and fabrications whether in history or doctrine.

γενεαλογίαι will be 'genealogies' in the proper sense, with which, however, these wilder speculations were very probably combined, and to which an allegorical interpretation may have been regularly assigned; comp. Dähne in *Stud. u. Krit.* for 1833, p. 1008. It is curious that Polybius uses both terms in similarly close connexion,

Hist. ix. 2. 1. ἀπεράντοις] 'endless,' 'interminable'; πεδῖον ἀπεραντον, Pind. *Nem.* viii. 38, so 3 Macc. ii. 9, ἀπέρ. γῆν. It does not seem necessary to adopt either the ethical (ἀτελείωτον Hesych., Chrysost. 2) or logical (λόγοι ἀπέραντοι opp. to λόγοι περαντικοί, Diog. Laert. vii. i. 49, Sext. Emp. viii. iii. 429) meaning of this word. The genealogies were vague, rambling, interminable; it was an ἄμετρος καὶ ἀπέρ. διήγησις (Philo, *de Abrah.* 3, Vol. II. p. 5, ed. Mangey) that had no natural or necessary conclusion; comp. Polyb. *Hist.* i. 57. 3, where the simple sense appears similarly maintained.

αἵτινες] 'inasmuch as they,' 'seeing

λον ἢ οἰκονομίαν Θεοῦ τὴν ἐν πίστει· 5 τὸ δὲ τέλος τῆς

they;’ explicative use of ὅστις, see notes on Gal. iv. 24.

ζητήσεις] ‘questions;’ either subjectively, ‘disputings,’ Acts xv. 2 (*Tisch.*); or, more probably, in an objective sense, ‘questions of controversy,’ ‘enquiries,’ essentially opposed to faith (Chrys. Theod.) and of which *ἐρεῖς* and *μάχαι* are the natural and specified results; see ch. vi. 4, 2 Tim. ii. 23, Tit. iii. 9.

οἰκονομίαν Θεοῦ] ‘God’s dispensation,’ not ‘edifying,’ Raphael, Wolf,—a translation which *οἰκονομία* cannot bear: in Polyb. *Hist.* iv. 65. 11 (cited by Raphael) the proper translation is ‘executive instituti;’ see Schweigh. *Lex. Polyb.* s.v. The exact meaning of the term is, however, doubtful. If *οἰκονομία* be explained subjectively, ‘the stewardship,’ i. e. ‘the exercising of the stewardship,’ Conyb. and Hows., ‘the discharge of the functions of an *οἰκόννομος* Θεοῦ’ (‘actum non statum,’ Beng.), comp. 1 Cor. ix. 17, iv. 1, the use of *παρέχειν* must be zeugmatic (‘*præbere*, *promovere*’) unless *ζητήσεις* be also explained actively, in which case *παρέχειν* will have a single meaning, but the very questionable one, ‘*promovere*.’ If, however, *οἰκονομία* Θεοῦ be taken objectively and passively (Chrys.), the ‘dispensation of God’ (gen. *auctoris*), i. e. ‘the scheme of salvation designed by God, and proclaimed by his Apostles,’ with only a remote reference to the *οἶκος* Θεοῦ (see notes on Eph. i. 10), the meaning of *ζητ.* and *οἶκον.* will be more logically symmetrical, and *παρέχειν* can retain its simple sense ‘*præbere*’: the fables and genealogies supplied questions of a controversial nature, but not the essence and principles of the divine dispensation.

τὴν ἐν πίστει then further defines the nature

of the *οἰκονομία* by stating the sphere of its action, ‘faith, not a questioning spirit,’ making the contrast with *ζητήσ.* more clear and emphatic. The easier reading *οἰκοδομίαν*, found only in D*** or *οἰκοδομήν*, D*; Iren. ap. Epiph. (though appy. supported by several Vv.; *edificationem*, Vulg., It., Syr.; Syr. (Philox.) in marg., Goth., Ar (Erp), . . . Ambr. Aug. Ambrst.,) cannot possibly be sustained against the authority of all the uncial MSS., and is probably only of *paradiplomatic* (Pref. to Gal. p. xvi) origin, δ and ν being confused. How can Bloomf. ed. 9 adduce the Alex. MS. in favour of *οἰκοδομίαν*, and (except from a Lat. transl.) assert that Chrys. and Theod. were not aware of any other reading. These are grave errors.

5. τὸ δὲ τέλος κ. τ. λ.] ‘But (not ‘now,’ Auth. Ver., Conyb., and Hows.) the end (aim) of the commandment, &c.’ There ought not to be here any marks of parenthesis, as Griesb. Lachm.: this verse does not commence a new train of thought, but stands in simple adversative relation (δὲ) to ver. 4, forming an easy and natural transition to ver. 6 sq., wherē the errors of the false teachers are more particularly specified. Τέλος is thus not the *συνπλήρωμα* (Chrys.; comp. Rom. xiii. 10), the ‘palmarium, præcipuum’ (Schoettg.), or the ‘sum,’ ‘die Hauptsumme’ (Luther), meanings scarcely lexically tenable, but the ‘aim’ (Beza, Hamm. 2), as in the expression noticed by Chrys., *τέλος λατρικῆς ὑγιείας*; see Rom. x. 4, and Chrys. *in loc.*, where however the meaning does not seem equally certain. The distinction of Cassian (cited by Justiniani) between *σκοπός* ‘id quod artifices spectare solent’ and τέλος ‘quod expetitur ab arte’ is not fully satisfactory. ἡ παραγγελία

παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνει-

is not the 'lex Mosaica' ('pars pro toto,' Calv.), nor even the 'lex Evangelica,' Corn. a Lap., both of which meanings are more *inclusive* than the context seems to require, or the usage of παραγγελία in the N.T. (ch. i. 18, Acts v. 28, xvi. 24, 1 Thess. iv. 2) will admit of. On the other hand, to refer παραγγ. simply to the preceding παραγγελίης (Theophyl. ἐὰν παραγγέλλης μὴ ἐτεροδιδασκαλεῖν, τοῦτο κατορθώσεις, τὴν ἀγάπην) seems too narrow and *exclusive*. That it was suggested by the verb just preceding is not improbable; that it has however a further reference to doctrine in a *preceptive* form generally, 'practical teaching' (De W.), seems required by the context, and confirmed by the recurrence of the verb in this ep.; comp. ch. iv. 11, v. 7, vi. 13, 17.

ἀγάπη] 'love'; the ζητήσεις engendered μάχας, 2 Tim. ii. 23. The love here mentioned is clearly love to men (ἡ ἐκ διαθέσεως καὶ τοῦ συναλγεῖν συνισταμένη, Theophyl.) not 'love to God and men' Matth.: 'quum de caritate fit mentio in Scripturâ, sæpius ad secundum membrum restringitur' Calv.: see esp. Usteri, *Lehrb.* II. 1. 4, p. 242.

ἐκ καθαρᾶς καρδίας] 'out of, emanating from, a pure heart;' comp. Luke x. 27, 1 Pet. i. 22. 'Ek points correctly to the *inward* seat of the ἀγάπη (Winer, *Gr.* § 51, p. 439.) The καρδία, properly the (imaginary) seat of the ψυχὴ (Olsh. *Opusc.* p. 155), appears very commonly used in Scripture (like the Hebrew לֵב) to denote the ψυχὴ in its active aspects ('quatenus sentit et agitur et movetur duce spiritu vel carne,' Olsh. *ib.*), and may be regarded as the centre both of the feelings and emotions (John xvi. 6, Rom. ix. 2 al.), and of the thoughts and imaginations (Matth. xv. 19,

Mark ix. 4, 1 Cor. iv. 5 al.), though in the latter case more usually with the associated ideas of activity and practical application; see Beck, *Bibl. Scelenl.* III. 24. 3, p. 94 sq., and esp. the good collection of exx. in Delitzsch, *Bibl. Psychol.* IV. 12, p. 204.

συνείδησις ἀγαθὴ here and ver. 19 (comp. 1 Pet. iii. 16; καλὴ Heb. xiii. 18; καθαρὰ 1 Tim. iii. 9, 2 Tim. i. 3) is connected with πίστις as the true principle on which its existence depends. Faith, faith ἀνυπόκριτος, though last in the enumeration, is really first in point of origin. It renders the heart pure (Acts xv. 9), and in so doing renders the evil conscience ἀγαθὴ. Thus considered, συνείδησις ἀγ. would seem to be, not the *antecedent* of the καθαρὰ καρδία (Hamm.), and certainly not identical with it (Corn. a Lap., comp. Calv.), but its *consequent* 'conscientia bona nihil aliud est quam scientia et testimonium animæ affirmantis se pure et sancte vivere,' Menoch. ap. Pol. *Syn.*; compare Pearson, *Oreed*, Art. VII. Vol. i. p. 347 (ed. Burton). On the exact meaning of συνείδησις see Saunderson, *de Obl. Consc.* I, 4 sq., Vol. IV, p. 3 (ed. Jacobs.); on its nature and power, Butler *Serm.* II, III; and on its threefold character (an exponent of moral law, a judge, and a sentiment) the very clear discussion of M'Cosh, *Divine Gov.* III. i. 4, p. 291 sq. It must be remembered, however, that in Scripture these more exact definitions are frequently wholly inapplicable; the συνείδησις is spoken of not in its abstract nature but its practical manifestations, Harless, *Ethik.* § 9, β, p. 35.

ἀνυπόκριτον] 'unfeigned,' 'undissembled;' an epithet of πίστις here and 2 Tim. i. 5; of ἀγάπη Rom. xii. 9, 2 Cor. vi. 6; of φιλα-

δήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ⁶ ὧν τινες ἀστο-
χῆσαντες ἐξετράπησαν εἰς ματαιολογίαν, ⁷ θέλοντες εἶναι

δελφία 1 Pet. i. 22; of ἡ ἄνωθεν σοφία James iii. 17, marking the absence of everything ἐπίπλαστον and ὑποκεριμένον (Chrys.). It was a faith not merely in mask and semblance, but in truth and reality: 'notandum epithetum; quo significat fallacem esse ejus professionem ubi non apparet bona conscientia,' Calv. All these epithets have their especial force as hinting at the exactly opposite in the false teachers: they were διεφθαρμένοι τὸν νοῦν (ch. vi. 5), κεκατηγιασμένοι τὴν συνείδησιν (ch. iv. 2), ἀδόκιμοι περὶ τὴν πίστιν (2 Tim. iii. 8). It may be remarked that the common order of subst. and epith. (see Gersdorf, *Beiträge* v, p. 334 sq.) is here reversed in καθαρὰ καρδ.; so 2 Tim. ii. 22, Heb. x. 22, comp. Rom. ii. 5; on the other hand contrast Luke viii. 15, and esp. Psalm. li. 10, καρδίαν καθαρὰν κτίσων ἐν ἐμοί. This is possibly not accidental; the heart is usually so sadly the reverse, so often a καρδία πονηρὰ ἀπιστίας, Heb. iii. 12, that the Apostle, perhaps designedly, gives the epithet a slightly distinctive prominence: see Winer, *Gr.* § 35. 4, p. 275.

6. ὧν τινες κ.τ.λ.] The remark of Schleiermacher (*über 1 Tim.* p. 161), that this verse evinces an incapacity in the writer to return from a digression, cannot be substantiated. There is no digression; ver. 5 has an adversative relation to ver. 4: it states what the true aim of the παραγγελία was, and thus forms a natural transition to ver. 6, which specifies, in the case of the false teachers, the general result of having missed it: ver. 7 supplies some additional characteristics. ὧν refers only to the three preceding genitives, not to

ἀγάπη also (De W.?): ἀγάπη, the principle emanating from them, forms the true aim, and stands in contrast with ματαιολ., the state consequent on missing them and the false aim; comp. Wiesing. *in loc.*

ἀστοχῆσαντες] 'having missed their aim at.' This word only occurs again in 1 Tim. vi. 21, 2 Tim. ii. 18, in both cases with περὶ: the meaning is opp. to 'a scopo aberrare' εὐστοχεῖν, Kypke (comp. τέλος, ver. 4), and far from being ill chosen (Schleierm. p. 90), conveys more suitably than ἀμαρτόντες, the fact that these teachers had once been in the right direction, but had not kept it; καλῶς εἶπεν, ἀστοχ. τέχνης γὰρ δεῖ ὥστε εὐθέα βδύλλειν καὶ μὴ ἔξω τοῦ σκόπου, Chrys.; see exx. in Kypke, *Obs.* Vol. II. p. 348.

ἐξετράπησαν] 'swerved, turned themselves from,' ἐξέκλιναν, Hesych.: ch. v. 15, vi. 20, 2 Tim. iv. 4, Heb. xii. 13. Ἐκτρέπεσθαι is properly 'a viâ deflectere,' Alberti, *Obs.* p. 392; comp. Joseph. *Ant.* xiii. 10. 5, τῆς ὁδοῦ ἐκτρέπόμενον, and simply, ib. *Ant.* viii. 10. 2, εἰς ἀδίκους ἐξετράπη πράξεις. The ἐκ refers to the original direction from which they swerved; 'aversi sunt' (Beng.) is thus a more exact transl. than 'conversi sunt' (Vulg.).

ματαιολογ[αν] 'vaniloquium,' or, in more classical Lat. (Livy xxxiv. 24, Tac. *Ann.* iii. 49), 'vaniloquentia,' Beza. This was an especial characteristic of the false teachers (comp. Tit. i. 10, iii. 9), and is more exactly defined in the following verse.

7 θέλοντες] 'desiring;' they were not really so. This and the following expressions, νομοδιδάσκαλοι, μὴ νοοῦντες κ.τ.λ., seem clearly to show,—and this much Schleiermacher (p. 80 sq.)

νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἂ λέγουσιν μήτε περὶ
τίνων διαβεβαιοῦνται. ⁸ οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἑάν

has not failed to perceive, — that Judaism *proper* (Leo, comp. Theodoret) cannot be the error here assailed. The νόμος is certainly the Mosaic law, but at the same time it was clearly used by the false teachers on grounds essentially differing from those taken up by the Judaists, and in a way which betrayed their thorough ignorance of its principles; see Huther *in loc.* The assertion of Baur (*Pastoralbriefe*, p. 15), that Antinomians (Marcionites, &c.) are here referred to, is opposed to the plain meaning of the words, and the obvious current of the passage; comp. ver. 8 sq. μὴ νοοῦντες] ‘yet understanding not:’ the participle has a slight antithetical force; the total want of all qualifications on the part of these teachers is contrasted with their aims and assumptions. The correct translation of participles will always be modified by the context; see Winer, *Gr.* § 46. 12, p. 413. On the negative with the part. comp. notes on ch. vi. 4. μήτε ἂ κ. τ. λ.] The

negation bifurcates; the objects to which it applies, and with respect to which the ignorance of the false teachers extends, are stated in two clauses introduced by the adjunctive negatives μήτε—μήτε; comp. Matth. v. 34, James v. 12, and Winer, *Gr.* § 59. 7, p. 572. Their ignorance was thus complete, it extended alike to the assertions they made and the subjects on which they made them.

περὶ τίνων διαβεβ.] ‘whereof they affirm,’ Auth. Ver. i.e. ‘the subject about which (Syr., Vulg.) they make their asseverations;’ not ‘what they maintain,’ Luther, Bretschn., comp. De Wette. διαβεβαιοῦσθαι does not here necessarily imply ‘contention,’

Syr. ܕܡܠܝܬܐ [contententes], but as in Tit. iii. 8, is simply equivalent to λέγειν μετὰ βεβαιώσεως, Leo (comp. Pollux, *Onomast.* v. 152, διεγυνῶμαι, διαβεβ., δῦσχυρίζομαι), περὶ referring to the object about which the action of the verb takes place (Winer, *Gr.* § 51. e, p. 447); compare Polyb. *Hist.* XII. 12. 6, διοριζόμενος καὶ διαβεβαιούμενος περὶ τούτων. Thus then ἂ and περὶ τίνων refer to different objects (contr. De W.); the former referring to the subjective assertions, the latter to the objects which called them forth: so Huther, Wiesinger. The union of the relative and interrogative in parallel clauses involves no difficulty; see Winer, *Gr.* § 25. 1, p. 194, Bernhardt, *Synt.* XIII. 11, p. 443, and the copious list of exx. cited by Stalbaum on Plato, *Crit.* 48, Δ.

8. οἶδαμεν δέ] ‘Now we know,’ ὥσαυτ ἔλεγεν ὡμολογημένον τοῦτο καὶ δῆλον ἐστί, Chrys. (*on Rom.* vii. 14): comp. Rom. ii. 2, iii. 19, vii. 14 (*Lachmann Marg.*), viii. 28. The δέ, though certainly not = μὲν, Möller (an unfortunate comment), is not directly adversative but μεταβατικόν (not ‘at’ but ‘autem,’ Hand, *Tursell.* Vol. I. 562, comp. p. 425), and the whole clause involves a species of concession: the false teachers made use of the law; so far well; their error lay in their improper use of it; οὐ τῷ νόμῳ μέμφομαι, ἀλλὰ τοῖς κακοῖς διδασκάλοις τοῦ νόμου, Theodoret.

καλός] ‘good,’ morally; not ὠφέλιμος, Theodoret, De W. The object of the apostle seems to be a full admission, not merely of the usefulness, but the positive excellence of the law; comp. Rom. vii. 12, 14, 16.

ὁ νόμος] ‘the law,’ surely not ‘law in the

τις αὐτῷ νομίμως χρῆται, 9 εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος

abstract,' Peile; but as the preceding expression νομοῦδ. unmistakably implies 'the Mosaic law,' the law which the false teachers improperly used and applied to Christianity.

τις] Clearly 'any teacher;' 'non de auditore legis [comp. Chrys.] sed de doctore loquitur.' Beng., and, after him, most recent interpreters.

νομίμως] 'lawfully,' i.e. agreeably to the design of the law; an obvious paronomasia. The legitimate use of the law has been very differently defined, e.g. ὅταν [τις] ἐκπληροῖ αὐτὸν δι' ἔργων, Chrys. 1, Theophyl.; τὸ παραπέμπειν πρὸς τὸν Χριστόν, Chrys. 2, Theodoret, Theophyl.; ὅταν ἐκ πόλλης αὐτὸν φυλάττης τῆς περιουσίας, Chrys. 3, &c. The context, however, seems clearly to limit this legitimate use, not to a use consistent with its nature or spirit in the abstract (Mack., comp. Justiniani) but with the admission of the particular principle ὅτι δικαίῳ οὐ κεῖται ἀνόμοις δὲ καὶ ἀνυποτ. κ.τ.λ. The false teachers, on the contrary, assuming that it *was* designed for the righteous man, urged their interpretations of it as necessary appendices to the Gospel; so De W., Wiesing., al.; and, in effect, Peile.

9. εἰδὼς ('mit dem Bewusstsein' Wegsch.) refers, not 'per enallagen numeri,' to οἶδαμεν, Elsn. (Obs. Vol. II. p. 288), but to the foregoing τις, and specifies the view which must be taken of the law by the teacher who desires to rightly use it.

νόμος οὐ κεῖται] 'the law is not ordained.' The translation of Peile, 'no law is enacted,' is fairly defensible, see Middleton, *Greek Art.* p. 385 sq. and comp. III. 3. 5, p. 46 (ed. Rose); the absence of the article might be thought to imply that νόμος is taken indefinitely, and that the sentiment is

perfectly general, e. g. ὁ μὴδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, Antiph. ap. Stobæi *Floril.* IX. 16 (cited by Mack, al.). As, however, it is now certain that νόμος, like many similar words both in the N.T. and elsewhere (see the full list in Winer *Gr.* § 18. 1, p. 137 sq.), even when anarthrous, *can* and commonly *does* signify 'the Mosaic law' (comp. Alford, on *Rom.* ii. 12), and as this sense is both suitable in the present passage, as defining the true functions of the Mosaic law, and is also coincident with St. Paul's general view of its relation to the Christian (comp. *Rom.* vi. 14, *Gal.* iii. 19, al.), we retain with Chrys. and the Greek expositors the definite reference of νόμος; comp. Iren. *Hær.* IV. 3: so De W., Huther, Wiesing. al.

δικαίῳ] 'a righteous man;' the *exact* meaning of δίκαιος has been somewhat differently estimated: it would seem not so much, on the one hand, as ὁ δικαιοῦς, with a formal reference to δικαιοσύνη, ἐκ πίστεως, nor yet, on the other, so little as ὁ κατορθωκὴς τὴν ἀρετὴν, Theophyl., but rather, as the context seems to require and imply, 'justus per sanctificationem,' Croc. (comp. De W.), he who (in the language of Hooker, *Serm.* II. 7) 'has his measure of fruit in holiness;' comp. Waterl. *Justif.* Vol. VI. p. 7.

κεῖται] No peculiar allusive force ('onus illud maledictionis' Pisc., comp. Schoettg., Heydenr.; 'consilium et destinatio' Kutt. ap. Peile) is to be here assigned to κεῖσθαι, it being only used in its proper and classical sense of 'enactment,' &c. of laws; comp. (even passively, Jelf, § 359. 2) Xenoph. *Mem.* IV. 4. 22, τοὺς ὑπὸ τῶν θεῶν κεμένους νόμους, and the numerous exx. in Alberti, Kypke, and the phraseological annotators. The origin

οὐ κείται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσιν καὶ ἁμαρ-

of the phrase seems due rather to the idea of 'fixity' &c. (comp. Palm u. Rost, *Lex.* s. v. 12, Vol. I. p. 1694) than of mere local position ('in publico exponi ibique jacere,' Kypke, *Obs.* Vol. II. p. 349) involved in the use of κείσθαι.

ἀνόμοις δὲ κ. τ. λ.]

The reference of ἀνόμοις and ἀνυποτ. to violation of divine and human laws respectively (Leo) is ingenious but doubtful. Both imply opposition to law: the former perhaps, as the derivation seems to convey, a more passive disregard of it; the latter, as its deriv. also suggests (ὑποτάσσεσθαι=sponte submittere, Tittm. *Synon.* II. p. 3), a more active violation of it arising from a refractory will; comp. Tit. i. 10, where ἀνυπότακτοι stands in near connexion with ἀντιλέγοντες.

ἀσεβέσι καὶ ἁμαρτ.] These epithets are also connected in 1 Pet. iv. 18, Prov. xi. 31. This second bracket points to want of reverence to God; the third to want of inner purity and holiness; the fourth to want of even the commonest human feeling. The list is closed by an enumeration of special vices.

ἀνοσίοις]

'unholy;' only here and 2 Tim. iii. 2. As ὅσιος and ὁσιότης seem in all the passages where they are used by St. Paul, to convey the notion of a 'holy purity' (comp. notes on Eph. iv. 24, and Harless in loc.), the same idea is probably involved in the negative. The ἀσεβής is unholy through his lack of reverence; the ἀνόσιος through his lack of inner purity.

The use in classical authors is appy. somewhat different; it seems there rather to mark 'impiety' (Plato, *Euthyphr.* 9 D, δ' ἂν πάντες οἱ θεοὶ μισῶσιν, ἀνόσιον), the violation of *fas* in contradistinction to *jus*, whether in its highest sense in relation to the Gods, e. g.

Schol. Eurip. *Περί. ὅσιος, ὁ περὶ τὰ θεῖα δίκαιος*, or its lower sense in relation to parents and kindred, e. g. Xenoph. *Cyrop.* VIII. 8. 27, ἀνοσιωτέροις περὶ συγγένεις: see Tittmann, *Synon.* I. p. 25. Hence the frequent combination of ἀνόσιος and ἄδικος, e. g. Plato, *Gorg.* 505 B, *Legg.* VI. 777 E, *Theat.* 176 E, *Republ.* II. 363 D.

πατρολῶσις]

'smiters of fathers,' ὁ πατέρα ἁμαρτάνωντες]

[who strike their fathers] Syr.; not 'murderers of fathers,' Auth. Ver. Both the derivation (ἀλοάω, comp. Aristoph. *Ran.* 149) and the similar use of the word in good authors (e. g. Demosth. *Timocr.* 732, Aristoph. *Nub.* 1327, compared with 1331, and esp. Lysias, *Theomn.* 116. 8.) will certainly warrant this milder translation; comp. Suidas, *πατραλολας, πατροτύπτης' καὶ πατραλῶας ὁ αὐτός*, and Poll. *Onomast.* III. 13, who even extends it to οἱ περὶ τοὺς γονεῖς ἁμαρτάνοντες: sim. Hesych. *πατραλ. ὁ τὸν πατέρα ἀτιμάζων, τύπτων, ἢ κτείνων*. It seems too more consistent with the context, as the crime of parricide or matricide would naturally be comparatively rare, and almost (even in a pagan's idea, comp. Cicero, *pro Rosc.* c. 25) out of the special contemplation of any law. Against the crime of the text the Mosaic law had made a provision, Exodus xxi. 15 (obs. there is no addition *ἡ*, as in ver. 12), comp. Lev. xx. 9. The following ἀνδροφόνους supplies no argument against this transl. (De W.); St. Paul is obviously following the order of the commandments. The usual Attic form is *πατραλολας*; Thom. Mag. p. 695 (ed. Bern.), Alberti, *Obs.* p. 394.

τωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολόφαις καὶ μητρολόφαις, ἀνδροφόνοις, ¹⁰ πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς,

10. ἀνδραποδισταῖς] 'men-stealers'; 'plagiariis' (Cicero, *Quint. Frat.* i. 2. 2.) i. e. 'qui vel fraude vel apertâ vi homines suffurantur ut pro mancipiis vendant' Vorst. ap. *Pol. Syn.*; comp. *Poll. Onomast.* III. 78, ἀνδραπ. ὁ τὸν ἐλεύθερον καταδουλούμενος ἢ τὸν ἀλλότριον οἰκέτην ὑπαγόμενος (ed. Bekk.); a repulsive and exaggerated violation of the eighth commandment, as ἀρσενοκοτεῖν is similarly of the seventh: they are grouped with δραπεταὶ and μοιχοί, *Polyb. Hist.* XII. 9. 2, 10. 6; comp. Rein, *Criminalrecht*, p. 386 sq. The penalty of death is attached to this crime, Exodus xxi. 16, Deut. xxiv. 7: so appy. in some pagan codes, *Xenoph. Laccd.* IV: 36; see Sturz, *Lex. Xenoph.* s. v. ἐπιόρκους] 'perjured persons' Auth. Ver.: ἐπιόρκοι sunt et ii qui quod juraverunt non faciunt (*Xenoph. Agesil.* I. 12, comp. 11) et ii qui quod falsum esse norunt jurato affirmant,' Raphael. Perjury is specially mentioned Deut. ix. 12. εἴ τι

κ. τ. λ. is not for ὅ τι (Mack), but is a more emphatic and inclusive form of expression. It implies that 'all forms of sinfulness had not been specifically mentioned, but that all are designed to be included: Raphael (*Obs.* Vol. II. p. 562) appositely cites *Polyb. Hist.* p. 983 [xv. 18. 5], οἰκίας καὶ χώραν, καὶ πόλεις καὶ εἴ τι ἕτερόν ἐστι Μασσα-νίσσου.

τῇ ὑγιαίνουσῃ διδασκ.] 'the sound (healthful, not healthgiving, Mosh.) doctrine:' καλῶς εἶπε, τῇ ὑγιαίν. διδασκαλίᾳ, ἐκεῖνα γὰρ πάντα πάθη ψυχῆς ἦν διεφθαρμένης, Chrys.; comp. *Plutarch, de Liber. Educ.* § 9, τῆς ἀδιαφθόρου καὶ ὑγιαίνουσης παιδείας, ib. § 7, ὑγιαίνοντος καὶ τεταγμένου βίου. The formula is nearly identical in meaning with ἡ καλὴ διδασκαλία, ch. iv. 6, and ἡ κατ'

εὐσέβειαν διδασκ., ch. vi. 3, and stands in clear and suggestive contrast to the sickly (ch. vi. 4) and morbid (2 Tim. ii. 17) teaching of Jewish gnosis. The present part. seems to convey the idea of present, existing healthiness, which was to be maintained and not depraved: comp. *Waterl. Trinity*, Vol. III. p. 400. The expressions ὑγιαίνουσα διδασκαλία, 2 Tim. iv. 3, Tit. i. 9, ii. 1., and ὑγιαίνοντες λόγοι, 1 Tim. vi. 3, 2 Tim. i. 13 (comp. Tit. ii. 8), are peculiar to the Pastoral epistles, and have frequently been urged as 'un-Pauline': the answer of Wiesinger (*on Tit.* i. 9) seems very fair and satisfactory—viz., that it is idle to urge this, unless at the same time corresponding expressions can be produced out of St. Paul's other epp., which might suitably take the place of the present: see in answer to Schleierm., Planck, *Bemerkungen*, Gott. 1808, Beckhaus, *Specimen Obs.* Ling. 1810.

The majority of these objections are really fundamentally uncritical. If in these epp. the Apostle is characterizing a different form of error from any which he had previously described, and if the expressions he has made use of admirably and felicitously depict it, why are we to regard them with suspicion because they do not occur in other epp. where really dissimilar errors are described? That there is a certain difference in the language of these epp. we freely admit, yet still it is not one whit more than is natural to expect from the form of errors described (see Huther, *Einleit.* p. 52), the date of the composition (see notes on ver. 3), and, possibly, the age and experiences of the inspired author; comp. *Guerike, Einleit.* § 48. 2, p. 402 (ed. 2). It is to be regretted that so able a writer as

ψεύσταις, ἐπιόρκους, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται, ¹¹ κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ.

I thank Him who entrusted that Gospel to me, and who was merciful to me in my ignorance and unbelief; to Him be all honour and glory.

¹² Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με

Reuss should still feel difficulties about the authorship of this ep.; see his *Gesch. des N.T.* § 90, p. 76.

11. κατὰ τὸ εὐαγγέλ.] There is some little difficulty in the connection. Three constructions have been proposed: the clause has been connected (a) with τῇ ὑγ. διδασκ., Beng., Leo, Peile, al.; (b) with ἀντίκειται, Mack, Matth., comp. Justin. 2; (c) with the whole foregoing sentence, ver. 9 sq., De W., Huther, Wiesing. Of these (a) seems clearly grammatically untenable; for the article [inserted in D* ; Bas.] cannot be dispensed with, as Theophyl., in his gloss, τῇ οὓσῃ κατὰ τὸ εὐαγγέλ., tacitly admits. Again (b) is exegetically unsatisfactory, as the sentence would thus be tautologous, the ὑγ. διδασκ. being obviously the import of the εὐαγγέλ., if not even synonymous with it; comp. ch. vi. 1, 3. Thus then (c) is alone tenable: the Apostle substantiates his positions about the law and its application by a reference to the Gospel. His present assertions were coincident with its teaching and principles: so, very similarly, Rom. ii. 16; see Meyer *in loc.*, and on κατὰ, comp. notes on Eph. i. 5.

τῆς δόξης is not a qualitative genitive (comp. Winer, *Gr.* § 34. b, p. 268), and only equivalent to ἐνδοξος, Beza, Auth. Ver. al., but is the gen. of the contents; see Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17. 1, p. 126, and notes on Eph. i. 13, and comp. 2 Cor. iv. 4. The glory of God, whether as evinced in the sufferings of Christ (Chrys.) or in the riches of his sovereign grace (De W.), is the import, that which is

contained in, and revealed by the Gospel, 'quod Dei majestatem et immensam gloriam [Rom. ix. 23, Eph. iii. 16] explicet,' Justiniani, 2. The gen. τοῦ Θεοῦ is consequently not the gen. *originis* (τὴν μέλλουσαν δόξαν ἐπαγγέλλεται, Theodoret., comp. also Chrys.), but the simple *possessive* gen., the glory which essentially belongs to and is immanent in God.

μακαρίου] This epithet (only here and ch. vi. 15) when thus applied to God, seems designed to still more exalt the glory of the Gospel dispensation. Μακάριος, indeed, was God, not only on account of His own immutable and essential perfections (ὅς ἐστιν αὐτομακαρίότης, Theophyl. on 1 Tim. vi. 15), but on account of the riches of His mercy in this dispensation to man; comp. Greg. Nyss. in *Psalmos*. I. 1, Vol. I, p. 258 (ed. Morell), τοῦτο μόνον ἐστὶ μακάριον τῇ φύσει οὐ πᾶν τὸ μέτεχον μακάριον γίγνεται: see also Suicer, *Thesaur.* Vol. II, p. 289.

ὁ ἐπιστεύθην] A common construction in St. Paul's epp., especially in reference to this subject; e.g. 1 Cor. ix. 17, Gal. ii. 7, 1 Thess. ii. 4, Tit. i. 3. As the context is simply referring to the past, not (as in Gal. ii. 7) also to the present fact of the Apostle's commission, the aor. is perfectly suitable; see notes on Gal. i. c.

12. χάριν ἔχω] It has been urged by Schleierm. (p. 163 sq.) in his arguments against the genuineness of this ep., that there is here a total want of connection. Were it even so, no argument could be fairly founded on it, for what is more noticeable than St. Paul's tendency to digression when-

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο,

12. καὶ χάρις ἔχω] So *Tisch.* (ed. 2) with D J K; great majority of mss. Clarom. Goth. Syr. (both) al. Dam. Œcum. (text); Lucif. Ambrst. (*Rec.*, *Griesb.*, *Scholz*, *Wiesing.*) The connecting καὶ is omitted in A F G; about 10 mss. Boern. Vulg. Copt. Æth. Arm. Chrys. Theodoret, al.; Pel. Vig. Bed. (*Mill*, *Prolegom.* p. LXXXIV, *Lachm.*, *Huther*, *De Wette* (c sil.), *Tisch.* ed. 1). The external authorities are thus nearly equally balanced. Internal arguments are also nearly in equipoise: for on the one hand the important critical principle 'proclivi lectioni præstat ardua' (comp. Tregelles, *Printed Text of N.T.*, p. 221) seems here to find a legitimate application; the insertion of καὶ is on the other hand distinctly in accordance with St. Paul's use of that particle. As it is possible that the omission of καὶ may have arisen from a mistaken idea of the connection of ἐγὼ with χάρις ἔχω, and as the preponderance of external evidence is perhaps slightly in favour of the insertion, we retain, though not with perfect confidence, the reading of Tischendorf.

ever anything connected with his mission and the mercy of God towards him comes before his thoughts? comp. 1 Cor. xv. 9 sq., Eph. iii. 8. There is, however, here scarcely any digression; the Apostle pauses on the weighty words ὁ ἐπιστεύθη ἐγὼ (what a contrast to the ignorance and uncertainty of the false teachers, ver. 7!), to express with deep humility (comp. Chrys.) his thankfulness; with this thankfulness he interweaves, ver. 13 sq., a demonstration, founded on his own experiences of the transforming grace of the Gospel, and the forgiveness (not the legal punishment) of sin. Thus, without seeking to pursue the subject in the form of a studied contrast between the law and the Gospel (he was not now writing against direct Judaizers) or of a declaration how the transgressors of the law were to attain righteousness (Baumgarten, *Pastoralbr.* p. 224 sq.), he more than implies it all in the history of his own case. In a word, the law was for the condemnation of sinners; the Gospel of Jesus Christ was for the saving of sinners and the ministration of forgiveness: verily it was an εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ; comp. *Huther in loc.* τῷ ἐνδυνα-

μώσαντι] 'to Him who strengthened me within,' sc. for the discharge of my commission, for bearing the λάβουρον (Chrys.) of Christ. The expressive word ἐνδυναμ., with the exception of Acts ix. 22, is only found in the N.T. in St. Paul's epp. (Rom. iv. 20, Eph. vi. 10, Phil. iv. 13, 2 Tim. ii. 1, iv. 17) and Heb. xi. 34: comp. notes on Eph. vi. 10. There does not seem any reference to the δυνάμεις which attested the Apostleship (Macknight), nor specially to mere bravery in confronting dangers (comp. Chrys.), but generally to spiritual δύναμις, for the functions of his apostleship.

πιστόν] 'faithful,' 'trusty.' Eadie, on Eph. i. 1, p. 4, advocates the participial translation 'believing': this is manifestly untenable; the addition of the words εἰς διακονίαν show that the word is used in its ordinary ethical, not theological, sense.

θέμενος εἰς διακ.] 'appointing me, or, in that he appointed me, for the ministry;' not 'postquam,' Grot., but 'dum posuit, &c.' Beng. The act, τὸ θέσθαι εἰς διακ., furnished proof and evidence ὅτι πιστόν ἡγήσατο: πῶς γὰρ ἂν ἐθετό με εἰ μὴ ἐπιτηδεύτητα εὖρεν ἐν ἐμοί; Theophyl.; see Winer, *Gr.* § 46. 1. obs., p. 399. Schleiermacher

θέμενος εἰς διακονίαν, ¹³ τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἡλεήθην, ὅτι ἄγνοῶν ἐποίησα ἐν ἀπιστίᾳ, ¹⁴ ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ Κυρίου

takes exception at this expression; why may we not adduce 1 Thess. v. 9, *ἔθετο ἡμᾶς εἰς ὀργήν*?

13. *ὄντα*] The participle seems to involve a concessive meaning, 'though I was,' 'cum tamen essem,' Justiniani. On the use of participles in concessive sentences, see Donaldson, *Gr.* § 621.

βλάσφημον] 'blasphemer:' the full sense may be retained, as it was specially against the name of our Lord (Acts xxvi. 9, 11) that St. Paul both spoke and acted. *Βλασφημεῖν* (i.e. *βλαψιφημεῖν*, Pott, *Etym. Forsch.* Vol. I. p. 47, Vol. II. p. 49) is nearly equivalent to *λοιδορεῖν* (e.g. Martyr. Polyc. 9, *λοιδορήσον τὸν Χριστὸν*, compared with the martyr's answer *πῶς δύνamai βλασφημῆσαι*; Clem. Alex. *Pædag.* i. 8, p. 137, ed. Potter), but when in connection with God's name has the more special and frightful meaning of 'blasphemy,' *ἡ εἰς Θεὸν ὕβρις*, Suidas: see Suicer, *Thesaur.* s. v. Vol. I, p. 696 sq. *διώκτην*] 'persecutor;' οὐ μόνον ἐβλασφήμουν ἀλλὰ καὶ τοὺς ἄλλους διώκων βλασφημεῖν ἠνάγκαζον, (Ecum.: see Acts xxii. 4, Gal. i. 13, 23.

ὑβρίστην] 'doer of outrage,' Conyb. and Hows.; only here and Rom. i. 30; *ὑβρίστης* (Th. *ὑπέρ*, Donalds. *Cratyl.* § 335, with verbal root, *ι* [ire], Pott, *Etym. Forsch.* Vol. I, p. 144) is one who displays his insolence not in words merely, but in deeds of violence and outrage: see Trench. *Synon.* § 29, 'Paulus nequitiani quibusdam veluti gradibus amplificat. Primus gradus est maledicere, ideo se vocat blasphemum; secundus insectari, ideo se appellat persecutorem; et quia potest insectatio citra vim consistere, addit tertio se fuisse oppressorem,'


Justiniani. The translation of the Vulgate 'contumeliosus,' is scarcely critically exact, as, although 'contumelia' (Th. perhaps 'contumeo,' Voss, *Etymol.* s. v., comp. Pott, Vol. I, p. 51) is frequently applied to deeds (e.g. Cæsar, *Bell. Gall.*, *quamvis vim et contumeliam [fluctuum] perferre*), 'contumeliosus' seems more commonly applied to words. The distinction between *ὑπερήφανος* (thoughts), *ἀλάζων* (words), and *ὑβρίστης* (deeds), is investigated in Trench, *l.c.*; see also Tittm. *Synon.* i. 74.

ἀλλὰ ἡλεήθην] 'still, notwithstanding, I obtained mercy.' 'Ἀλλὰ has here its full and proper *seclusive* ('aliud jam hoc esse, de quo sumus dicturi,' Klotz, *Devar.*, Vol. II. p. 2), and thence often antithetical force: God's mercy and St. Paul's want of it are put in sharp contrast. In the following words the Apostle clearly does not seek simply to excuse himself (De W.), but to illustrate the merciful procedure of divine grace. His ignorance did not give him any claim on God's *ἔλεος*, but merely put him within the pale of its operation.

ἐν ἀπιστίᾳ ('being yet *in unbelief*,' Peile) then further defines the ground of his *ἄγνοια*: his ignorance was due to his *ἀπιστία*. How far that *ἀπιστία* was excusable, is, as Huther observes, left unnoticed: it is only implied that the *ἄγνοια* which resulted from it was such as did not leave him wholly *ἀναπολόγητος*; οὐ γὰρ φθόνῳ βαλλόμενος ἐπολέμουν, ἀλλ' ὑπὲρ τοῦ νόμου δῆθεν ἀγωνιζόμενος, Theodoret.: comp. Acts iii. 17, Rom. x. 2, and see esp. the excellent sermon of Waterland, Part II, Vol. v. p. 731.

14. *ὑπερεπλεόνασεν*] 'was (not

ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
 15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς
 Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὧν πρῶτός

'hath been,' Peile) *exceeding abundant*,  [magna fuit] Syr., comp. Rom. v. 20, ὑπερεπερσευσεν ἡ χάρις, 2 Thess. i. 3, ὑπερανεδείκνυτο ἡ πίστις. There is not here any comparative force in ὑπερεπλ., whether in relation to the Apostle's former sin and unbelief (Mack.), or to the ἔλεος which he had experienced (ὑπερέβη καὶ τὸν ἔλεον τὰ ὅωρα, Chrys.), as verbs compounded with ὑπέρ are used by St. Paul in a *superl.* rather than a *compar.* sense, see Fritz. *Rom.* Vol. I. p. 350; the Apostle only explains more fully how, and in what measure, he obtained mercy. This he introduces, not by an epexegetic καί, or an explicative γάρ, but by δέ; a gentle adversative force being suggested by the last words, ἐν ἀπιστίᾳ: 'yes, unbelieving I was, but God's grace was not on that account given in scanty measure;' see especially Klotz, *Devar.* p. 363 sq., and compare the remarks in notes on Gal. iii. 8, 11, and al. pass. The word ὑπερεπλ. is excessively rare; it has at present only been found in Psalt. Salom. v. 19, and Hermæ Fragm. ap. Fabric, *Bibl. Gr.*, Book v. i, Vol. v. p. 12 (ed. 1712), where it is used with a semi-local reference, οὐ χωρεῖ ἐκεῖνο τὸ ἄγγος, ἀλλ' ὑπερπλεονάζει. On St. Paul's frequent use of verbs compounded with ὑπέρ, see notes on Eph. iii. 20.

μετὰ πιστ. καὶ ἀγ.] Faith and love are 'the concomitants of the grace of our Lord Jesus;' on this proper force of μετά, see notes on Eph. vi. 23, and comp. ib. iv. 2. Leo has felt this use of the prep. 'verbis μετὰ κ.τ.λ. indicatur πιστ. κ. ἀγ. quasi comites fuisse

illius χάριτος.' Πίστις stands in obvious antithesis to ἐν ἀπιστίᾳ, ver. 13. On its more inclusive sense as also implying ἔλπις, see Usteri, *Lehrb.* II. I. 4, p. 241. 'Αγάπη is clearly Christian love, love to man (Justin.) as well as to God; 'dilectio in Christo opponitur sævitiae quam exercuerat adversus fideles,' Calv.

τῆς ἐν Χρ.] 'which is in Christ,' not 'per Christum,' Justin. comp. Chrys. τὸ, ἐν, διὰ ἐστίν. Faith and love have their only true centre in Jesus Christ; it is only when we are in union with Him that we can share in and be endowed with those graces. This proper meaning of ἐν has frequently been vindicated in these commentaries; see notes on Gal. ii. 17, on Eph. i. 2, al. On the insertion of the article see notes on ch. iii. 13.

15. πιστὸς ὁ λόγος] 'Faithful is the saying.' 'Gravissima præfandi formula' (Beng.), found only in the Pastoral epp.; ch. iii. 1, iv. 9, 2 Tim. ii. 11, Tit. iii. 8; comp. the somewhat similar forms, οὗτοι οἱ λόγοι ἀληθινοὶ καὶ πιστοί, Rev. xxi. 6, xxii. 6, and ἀληθινὸς ὁ λόγος, 3 Kings, x. 6, 2 Chron. ix. 5. This is one of the many hints that may tend to confirm us in the opinion that the three epp. were written about the same time; comp. Guericke, *Einleit.* § 48. 1, p. 400 (ed. 2).

πάσης ἀποδοχῆς] 'all (i. e. every kind of) acceptance,' Auth. Ver.; an excellent translation. 'Αποδοχή, 'exceptio studii et favoris plena,' Schweigh. *Lex. Polyb.* s.v. (comp. ἀποδεκτός, ch. ii. 3, v. 14), is used very frequently and in very similar constructions by later Greek writers; e.g. ἀποδ. ἄξιος, Philo, *de*

εἰμι ἐγώ. 16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτω

Præm. § 23, Vol. I. p. 565, ib. *de Profug.* § 2, Vol. II. p. 410, al. In Polybius (where it very frequently occurs), it is occasionally found in union with *πλῆσις*, e.g. *Hist.* I. 43. 4, vi. 2. 13; 'etiam *fides* species est *acceptionis*,' Beng., see the collections of Elsner and the phraseolog. annotators, by all of whom the word is abundantly illustrated. On this use of *πᾶς* with abstract nouns, commonly denoting *extension* ('omnium totius animi facultatum,' Beng.) rather than *intension*, see notes on *Eph.* i. 8. ἦλθεν

εἰς τὸν κόσμον] See John xvi. 28, and (according to the most probable construction) ib. i. 9. In these passages *κόσμος* is appy. used in its *physical* or perhaps rather (see Joh. iii. 16 sq.) *collective* sense; comp. Reuss, *Theol. Chret.* iv. 20, p. 228, and notes on *Gal.* iv. 3. The allusion they involve to the *προῦπαρξίς* of Christ is clear and unmistakeable; comp. Pearson, *Creed*, Vol. I. p. 141 (ed. Burton). ὧν πρῶτος εἰμι] 'Of

whom I am chief;,' 'antecedens omnes non tempore sed magnitudine,' August. *Psalm* lxx. Justiniani and others, following a hint of Ambrose, endeavour to qualify these words, by referring the relative not to *ἀμαρτωλὸς* absolutely, but 'iis tantum qui ex *Judaismo* conversi erant in fidem;,' ὧν sc. *σωζομένων*, Wegsch.; similarly Mack, and, what is more singular, Waterland, *Serm.* 30, Vol. v. p. 729. As however the words *Χριστὸς ἦλθεν . . . σωσαι* must clearly be taken in their widest extent,—'non solos illos *Judæos* sed et omnes omnino homines et peccatores venit salvos facere,' Corn. a Lap.,—any interpretation which would limit either *ἀμαρτωλὸς* or its relative seems exegetically untenable. Equally unsuccessful is any

grammatical argument deduced from the anarthrous *πρῶτος*, scil. 'einer der Vornehmsten,' Flatt; for comp. *Matth.* x. 2 (De W. also cites ib. xxii. 38, but the reading is doubtful), and Middleton, *Article* vi. 3, p. 100 (ed. Rose). To thus explain away the force of this expression is seriously to miss the strong current of feeling with which the Apostle ever alludes to his conversion, and his state preceding it; see notes on *Eph.* iii. 8.

εἰμί] Not ἦν; 'cave existimes modestiæ causâ Apostolum mentitum esse. Veram enim non minus quam humilem confessionem edere voluit, atque ex intimo cordis sensu depromptam,' Calvin. See the excellent sermons on this text by Hammond, *Serm.* 30, 31, p. 632 sq. (A. C. Libr.).

16. ἀλλά] 'Howbeit,' Auth. Ver. Not resumptive ('respicit ad ver. 13,' Heinr.) but, as in ver. 13, seclusive and antithetical, marking the contrast between the Apostle's own judgment on himself and the mercy which God was pleased to show him: *ἀμαρτωλὸς* (μέν) εἰμι, ἀλλὰ ἠλεήθην. Beza has here judiciously changed 'sed,' Vulg. into '*verum*,' see Klotz, *Devar.* Vol. II. p. 3, and compare some remarks of Waterland on this particle, *Serm.* 5 (Moyer's Lect.), Vol. II. p. 108.

διὰ τοῦτο] 'on this account,' 'for this end;,' pointing to, and directing more especial attention to, the *ἵνα*.

ἐν ἐμοί] 'in me,' not δι' ἐμοῦ, Theodoret; the Apostle was to be as it were the *substratum* of the action, *Exod.* ix. 16; see exx. in Winer, *Gr.* § 52. a, p. 462, and notes on *Gal.* i. 24.

πρῶτω] 'the chief,' not 'first,' Auth. Ver.: 'alludit ad id quod nuper dixerat se primum esse inter peccatores,' Calv.


ἐνδείκνται]. Dynamic middle: see

ἐνδείξεται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν

notes on *Eph.* ii. 7, where this word and its uses are noticed and investigated.

τὴν ἅπασαν μακρ.] 'the whole of His long-suffering;' i.e. 'the fulness of long-suffering,' Peile; οὐκ ἔφη, ἵνα ἐνδ. ἐν ἐμοὶ τὴν μακρ. ἀλλά, τὴν πᾶσαν μακρ. ὡς ἂν εἰ ἔλεγε' μᾶλλον ἐμοῦ ἐπ' ἄλλῳ οὐκ ἔχει μακροθυμῆσαι, Chrys. The reading ἅπασαν (*Lachm.*, *Tisch.*) is not quite certain; the preponderance of uncial authority [AFG] (DJK) is perhaps slightly in its favour, but it may be remarked that the form ἅπας is only found once more in St. Paul's epp., *Eph.* vi. 13 (*Gal.* iii. 28 *Lachm.* is very doubtful), while the more common form occurs about 420 times. St. Luke uses ἅπας far more (twenty-three times *certainly*) than any other of the sacred writers. On the less usual position of the article, see notes on *Gal.* v. 14, and comp. Gersdorf, *Beiträge*, p. 381, who has, however, omitted this instance and *Acts* xx. 18: comp. Green, *Gramm.* p. 194.

We need not here modify the meaning of μακροθ.; 'Deo tribuitur μακροθ. quia pœnas peccatis debitas differt propter gloriam suam, et ut detur peccatoribus resipiscendi locus,' Suicer, *Thesaur.* s. v. Vol. II. p. 293. The distinction of Theophyl. (on *Gal.* v. 22) between μακροθυμία (τὸ σχολῇ επιτιθέναι τὴν προσήκουσαν δίκην) and πραότης (τὸ ἀφίειναι παντάπασιν) cited by Suicer s. v., and Trench *Synon.* p. 199, may perhaps be substantiated by comparing this passage with *Tit.* ii. 2.

πρὸς ὑποτύπωσιν κ. τ. λ.] 'to exhibit a pattern for them, &c.,' πρὸς ἀπόδειξιν, *Æcum.* 2: ὑποπύ., 

[ostensio, exemplum, 2 *Pet.* ii. 6] *Syr.*, is a δις λεγόμεν.; here, and in a somewhat

modified sense, 2 *Tim.* i. 13. St. Paul's more usual expression is τύπος, *Rom.* v. 14, vi. 17, 1 *Cor.* x. 6, 11, *Phil.* iii. 17, al.; here perhaps replaced by ὑποτ., as it is not so much the mere passive example (τύπον) as the active display of it on the part of God ('ad exprimendum exemplar,' *Erasm.*) which the Apostle wishes to specify. The usual explanation that the Apostle himself was to be the ὑπόδειγμα (2 *Pet.* ii. 6), the standing type and representative, the 'all embracing example' (*Möller*) of those who were hereafter to believe on Christ ('si credis, ut Paulus; salvabere ut Paulus,' *Beng.*) is scarcely satisfactory. It was not so much the Apostle as the μακροθ. shown to him that was the object of the ὑποτύπ.; comp. *Wiesing. in loc.* On the technical meaning (adumbratio et institutio brevis) see the notes of *Fabricius* on *Sext. Empir.* p. 1, and *Suicer, Thesaur.* s. v. Vol. II. p. 1398. The gen. τῶν μελλόντων, ('in respect of' 'pertaining to,' see *Donaldson, Gr.* § 450) may be more specifically defined as the gen. of the point of view (*Scheuerl. Synt.* § 18, p. 129), or perhaps, more correctly, as an extended application of the gen. possessivus; the ὑποτύπωσις was designed in reference to them, to be, as it were, their property; so 2 *Pet.* ii. 6; comp. *Soph. Œd. Col.* 355, and see *Scheuerl. Synt.* § 13, 2, p. 112 sq., *Matth. Gr.* § 342. 1 (not 2, where *Soph. l. c.* is misinterpreted, see *Wunder in loc.*). If the dative had been used, the idea of the 'convenience,' 'benefit' of the parties concerned, would have come more prominently into notice: contrast *Ecclus.* xlv. 14 with 2 *Pet. l. c.* The explanation of *Bretsch.* 'ut (hoc meo exemplo) adumbraret conver-

αἰώνιον. 17 τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ

sionem futuram gentium' is grammatically defensible but not exegetically satisfactory. ΠΙΣΤΕΥΕΙΝ ἘΠ'

satisfactory. πιστεύειν ἐν
αὐτῷ] In this construction, which only
occurs elsewhere in Luke xxiv. 25
(omitted by Huther) and (in one and
the same citation from the LXX)
Rom. ix. 33, x. 11, 1 Pet. ii. 6 (Matth.
xxvii. 42 is doubtful), Christ is repre-
sented as the *basis, foundation*, on
which faith rests; ἐν with dat. mark-
ing 'absolute superposition' (Donalds.
Gr. § 483), and thence the accessory
notion of 'dependence on,' Bernhardt,
Synt. v. 24, p. 250, Krüger, *Sprachl.*
§ 68. 41, p. 541. If we adopt the
usual explanation of Mark i. 15 (comp.
John iii. 15 [*Tisch., Lachm. marg.*],
Gal. iii. 26, Jerem. xii. 6, Ignat.
Philad. § 8) it may be observed that
πιστεύω has five constructions in the
N.T., (a) with simple dat.; (b) with
ἐν; (c) with ἐς; (d) with ἐν and dat.;
(e) with ἐν and accus. It seems
clear that the prepositional construc-
tions have a fuller and more special
force than the simple dative (see
Winer, *Gr.* § 31. 2, obs., p. 241), and
also that they all involve different
shades of meaning. There may be no
great difference in a dogmatical point
of view (comp. Pearson, *Creed*, Vol.
II. p. 8, ed. Burt.), still the gramma-
tical distinctions seem clearly marked.
In a word, the exercise of faith is con-
templated under different aspects: (a)
expresses only the simple act; (b) in-
volves also the idea of union with; (c)
union with, appy. of a fuller and more
mystical nature (comp. notes on Gal.
iii. 27), with probably some accessory
idea of moral motion, mental direction
toward; see Winer *Gr.* § 55 a, p. 473;
(d) repose, reliance on; (e) mental
direction with a view to it; Fritz.
Rom. iv. 5, Vol. I. p. 217, comp.

Donalds. *Gr.* § 483. Of the four latter formulæ, it may be remarked in conclusion, that (*b*) and (*d*) are of rare occurrence; (*c*) only (John iii. 15 is doubtful) is used by St. John and St. Peter, by the former very frequently; and about equally with (*e*) by St. Luke, and rather more than equally by St. Paul: a notice of these constructions, but not of a completely satisfactory nature, will be found in Tholuck, *Beiträge*, p. 94, sq.

εις [ζωὴν αἰώνιον] Object to which the exercise of πιστις ἐπ' αὐτῷ was directed. It is singular that Bengel should have paused to notice that this clause can be joined with ὑποτύπωσιν: such a construction has nothing to recommend it.

17. βασιλεῖ τῶν αἰώνων] ‘to the king of the ages,’ ⲁⲓⲛⲉⲙⲟⲩ ⲡⲓⲥⲱⲧⲏⲣⲓ [regi sæculorum] Syr.; a noticeable title, that must not be diluted into ‘the king eternal’ of Luth. and the Auth. Ver. (though such an interpr. may possibly be grammatically defensible, comp. Winer, *Gr.* § 34. 2 b, p. 268); comp. Heb. i. 2, xi. 3. Αἰῶνες seem to denote, not ‘the worlds’ in the usual concrete meaning of the term (Chrys., and appy. Theod. Theophyl.), but, in accordance with the more usual temporal meaning of αἰὼν in the N.T., ‘the ages,’ the temporal periods whose sum and aggregation (αἰῶνες τῶν αἰώνων) adumbrate the conception of eternity: see notes on Eph. i. 21. The βασιλεὺς τῶν αἰώνων, will thus be ‘the sovereign dispenser and disposer of the ages of the world;’ see Psalm cxlv. 13, ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, καὶ ἡ δεσποτεία σου ἐν πάση γενεᾷ καὶ γενεᾷ, and comp. Exod. xv. 18; so Hamm. I, comp. Usteri, *Lchrb.* II. 2. 4, p. 315.

μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ἀμήν.

I charge thee, son Timothy, to fight the good fight of faith, and not to make shipwreck of it as some have done.

18 Ταύτην τὴν παραγγελίαν παρατί-

Any reference to the Gnostic æons (Hamm. 2) is untenable, and completely out of place in this sublime doxology. The title does not occur again in the N.T., but is found in the O.T., Tobit xiii. 6, 10; comp. Ecclus. xxxvi. 17, ὁ θεὸς τῶν αἰώνων.

ἀφθάρτῳ] 'incorruptible;' nearly equivalent to ὁ μόνος ἔχων ἀθανασίαν, ch. vi. 16. This epithet is only found in union with Θεός, here and Rom. i. 23; comp. Wisdom. xii. 1. Both this and the two following epithets must be connected with Θεῷ, not βασιλεῖ (Auth. Ver., Conyb. and Hows., but not Peile), which is scarcely grammatically tenable. Huther urges against this the omission of the article before the epithet; this, however, frequently takes place in the case of a title in apposition, see Middleton, *Article*, p. 387 (ed. Rose).

ἀοράτῳ] See Col. i. 15, and comp. 1 Tim. vi. 16; νῶ μόνῳ σκιαγραφούμενος καὶ τοῦτο λιὰν ἀμυδρῶς καὶ μετρίως, Greg. Naz. *Orat.* xxxviii. 11 (a noble passage) p. 615 D, ed. Morell.

μόνῳ Θεῷ] comp. ch. vi. 15, ὁ μακάριος καὶ μόνος δυνάστης. It is not of serious importance whether we refer this appellation with Pseud. Ambrose *in loc.* to the First Person ('particula μόνῳ extraneas tantum personas, non autem divinas excludit,' Just., comp. Basil, *Eunom.* Book iv. ad fin.) or with Theodoret and Greg. Naz. (*Orat.* 36. 8, p. 586. B, ed. Morell) to the three persons of the blessed Trinity. The former seems most probable; comp. John xvii. 3.

The reading of the text, a 'magnificalectio,' as Bengel truly calls it, is supported by such preponderating authority [AD*FG] (JK) that it seems difficult

to imagine how Leo can still defend the interpolated σοφῶ.

τιμὴ καὶ δόξα] This expression (in doxology) is only found here and (with the art.) in Rev. v. 13, comp. iv. 9 sq. St. Paul's usual formula is δόξα alone, with the art.: see notes on Gal. i. 5. εἰς τοὺς αἰῶνας κ.τ.λ.] See notes on Gal. i. 5.

18. ταύτην τὴν παραγγελίαν] 'this command;' τί δὲ παραγγέλλεις, εἰπέ; ἵνα στρατεύῃ κ.τ.λ., Chrys. The reference of these words has been very differently explained: they have been referred (a) directly to παραγγέλλης, ver. 3, Calvin, Est., Mack; (b) to παραγγέλλας, ver. 5, Beng.; (c) to πῶς ὁ λόγος κ.τ.λ., Peile; (d) to ἵνα στρατ., Chrys., De Wette, al., comp. John xiii. 34. The objection to (a) lies in the fact that in ver. 3 the παραγγ. is defined and done with; to (b) that the purport of the παραγγ. is not defined, but only its aim stated; and to both that the length of the digression, and the distance of the apodosis from the protasis is far too great; (c) is obviously untenable as ver. 15 involves no παραγγελία at all. It seems best then, with Chrys. and the principal modern expositors, to refer παραγγ. directly to ἵνα στρατ., and indirectly and allusively to ver. 3 sq., inasmuch as obedience to the command there given must form a part of the καλὴ στρατεία. This verse thus forms a general and appropriate conclusion; ver. 3—11 convey the direct injunctions; ver. 12—16 the authority of the Apostle; ver. 18 sq. the virtual substance of his previous injunctions expressed in the simplest form.

παρατίθεμαι σοί] 'I commit unto thee,

θεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

as a sacred trust;’ τῆς φυλακῆς τὸ ἀκριβὲς δηλοῖ, Chrys., comp. 2 Tim. ii.

2. The use and force of the middle in such forms of expression may be perhaps felt by observing that the object is represented, as it were, emanating from, or belonging to, the subject of the verb; see Krüger, *Sprachl.* 52. 8. 6, p. 365.

κατὰ τὰς κ. τ. λ.] ‘in accordance with the forerunning prophecies about thee.’ The introduction of this clause seems intended to add weight to the Apostle’s exhortation (ἀφορῶν πρὸς ἐκεῖνας . . . παραινῶ σοι, Theophyl.), and to suggest to Timothy an additional ground of obligation; ἐκεῖνων ἀκουσον, ἐκεῖναις πείθου . . . ἐκεῖναι σε εἶλοντο εἰς ὃ εἶλοντό σε, Chrys. There is thus no necessity for here assuming an hyperbaton, scil. ἵνα στρατεύῃ κατὰ τὰς κ. τ. λ., Œcum. Möller; a very forced and untenable construction.

προαγούσας] ‘forerunning,’ ‘precur-sory;’ see Heb. vii. 18, προαγούσης ἐντολῆς. The order of the words might seem to imply the connection of ἐπὶ σὲ with προαγούσας (‘leading the way to, pointing to you as their object,’ Matth.), but as this involves a modification of the simple meaning of προάγω, and also (see below) of προφητεῖαι as well; it is best, with De W., Huther, and most modern commentators, to connect ἐπὶ σὲ with προφητείας. It is not however necessary to give πρὸ a purely temporal sense (Syr.); the local or quasi-local meaning which nearly always marks the word in the N. T. may be fully retained; the prophecies went forward, as it were, the heralds and avant-couriers to the actions which they foretold; comp. ch. v. 24.

ἐπὶ σέ] ‘upon thee,’ or, more in ac-

cordance with our idiom, ‘concerning thee,’ ‘respecting thee,’ Peile. Ἐπὶ marks the ethical direction, which, as it were, the prophecies took (see Winer, *Gr.* § 53. 1., p. 485), and with its proper concomitant idea of ‘ultimate superposition,’ points to the object on whom they came down (from above) and rested; see Donalds. *Gr.* § 483, and compare the exx. in Krüger, *Sprachl.* § 68. 42. 1, p. 543.

τὰς προφητείας] Not ‘the premonitions of the Holy Spirit’ (κατὰ θέλαν ἀποκάλυψιν τὴν χειροτονίαν ἐδέξω, Theodore) which led to the ordination of Timothy, Hamm. *in loc.*, Thorndike, *Gov. of Churches*, ch. iv. 8,—an interpretation which involves a modification of the meaning of προφητεία which the word can scarcely bear; but, in accordance with its usual meaning in the N. T., ‘the predictions suggested by the Spirit,’ ‘the prophecies’ which were uttered over Timothy at his ordination (and perhaps conversion, Fell, comp. Theophyl.), foretelling his future zeal and success in the promulgation of the Gospel. The plural may point to prophecies uttered at his circumcision and other chief events of his spiritual life (Theophyl.), or, more probably, to the several sources (the presbyters perhaps) from whence they proceeded at his ordination; comp. ch. v. 14, vi. 12.

ἵνα στρατεύῃ] In this (telic) use of ἵνα after verbs implying ‘command,’ ‘exhortation,’ &c., the subjunctive clause is not a mere circumlocution for a simple infinitive, but serves to mark the purpose contemplated by the command as well as the immediate subject of it; comp. Luke x. 40, al., and see Winer, *Gr.* § 45. 9, p. 389. On the uses of ἵνα in

19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσάμενοι

the N. T. see notes on *Eph.* i. 16.

ἐν αὐταῖς] 'in them, as your spiritual protection and equipment;' emphatic. The translation of De W., 'in the might of,' is not sufficiently exact. The prep. has here its usual and proper force; it is not identical in meaning with διὰ (Mosh., comp. *Œcum.*), or κατὰ (Kypke, *Obs.* Vol. II. p. 351, and virtually Huther), but, in accordance with the image, marks, as it were, the armour *in* which Timothy was to wage his spiritual warfare; so Mack, *Matth.*, and Winer, *Gr.* § 52. a, p. 463: comp. also Green, *Gr.* p. 289. Huther objects to this as artificial, but surely his own interpretation 'within, in the bounds of their application,' is more open to the charge, and scarcely so intelligible.

στρατεῖαν] 'warfare;' not μάχην, Theodoret ('Kampf,' De. W.), but more comprehensively 'militiam,' the service of a στρατιώτης in all its details and particulars; comp. Huther *in loc.* For examples of this simplest form of the cognate accus. (when the subst. is involved in the verb, and only serves to amplify its notion), see Winer, *Gr.*, § 32. 2, p. 257, and for a correct valuation of the supposed rhetorical force, the excellent article by Lobeck, *Paralipom.* p. 501 sq.

19. ἔχων] 'having,' Hamm.; not 'retinens' (Beza) as a shield or weapon (Mack, *Matth.*), in reference to the preceding metaphor,—this would have been expressed by a more precise word, e. g. ἀναλαβών, *Eph.* vi. 16,—or 'innitens' as a ship on an anchor (Pricæus), in reference to the succeeding metaphor, but simply, 'habens,' i. e. as an inward and subjective possession: so Syr., where the verb is simply replaced by the prep. ἐν (in, with); see

also Meyer, on *Rom.* xv. 4.

ἀγαθὴν συνείδ.] See notes on ver. 5 supra.

ἣν] Sc. ἀγαθὴν συνείδησιν. ἀπώσάμενοι] 'having thrust away;' ἀπώσατο μακρὰν ἐβρίψεν, Hesych.; see exx. in Wetst. on *Rom.* xi. 1. This expressive word marks the deliberate nature of the act, the wilful violence which the τινες (ver. 3) did to their better nature. Ἀπώσατο (λόγον, Acts xiii. 46, elsewhere in the N. T. with persons, Acts vii. 27, 39, *Rom.* xi. 1, 2, LXX.) occurs very frequently in the LXX., and several times with abstract nouns (διαθήκην, 2 Kings xvii. 15 (Alex.); ἔλπιδα, Jer. ii. 37; νόμον, Jer. vi. 19; ἐορτάς, Amos v. 21) as a transl. of עָשָׂה. The objection of Schleierm. (*üb.* 1 *Tim.* p. 36) that *St. Paul* elsewhere uses this word properly (*Rom.* xi. 1, 2) as in reference to something external, not internal, is pointless; *Rom.* l. c. is a quotation. Conscience is here suitably represented, as it were, another and a better self. Viewed practically the sentiment is of great moment; the loss of a good conscience will cause shipwreck of faith, Olsh.

περὶ τὴν πίστιν] 'concerning, in the matter of, the faith.' Loesner compares Philo, *de Somm.*, p. 1128 D [II. § 21, Vol. i. p. 678 ed. Mang.], ναυαγῆσαντας, ἢ περὶ γλῶτταν ἄθυρον, ἢ περὶ γαστέρα ἀπληστον ἢ περὶ τὴν τῶν ὑπογαστρῶν ἀκράτορα λαγνείαν; there is however some difference in the use of the prep. In Philo l. c. it marks really what led to the shipwreck; the accusatives properly representing the objects 'around which the action or motion takes place,' see Winer, *Gr.* § 53, i. p. 483, Donalds. *Gr.* § 482. c: in the present case merely the object in reference to which it happened, perhaps more usually expressed by the

περὶ τὴν πίστιν ἐνανάγησαν· ²⁰ ὧν ἐστὶν Ὑμέναιος καὶ

gen., see Rost u. Palm, *Lex.* s.v. *περὶ*, I. I. c., Vol. II. p. 821. At any rate it is surely an oversight in Huther to say that *περὶ* with the accus. is here used in the sense in which it usually stands with the *dat.*; for, in the first place, *περὶ* with *dat.* is rarely found in Attic prose and never in the N. T.; and, secondly, *περὶ* with *dat.* ('around and upon,' Donalds. *Gr.* 482 b.), if more usual in prose, might have been suitable in Philo *l. c.* (the rock on which they split), comp. Soph. *Frag.* 149, *περὶ ἐμῷ κατὰ κατὰ γυνται τὸ τεῦχος*, but certainly not in the present passage. Kypke (*Obs.* Vol. II. p. 353) cites a somewhat different use, *περὶ τὴν Κῶαν θάλασσαν ναυαγῆσαι*, Diog. Laert. I. I. 7, where the acc. seems to mark the *area* where the disaster took place, see Rost u. Palm., *Lex.* s. v. *περὶ*, iii. 2, Vol. II. p. 825.

20. [Ὑμέναιος] There does not seem any sufficient ground for denying the identity of Hymenæus, with the heretic of that name in 2 Tim. ii. 17. Mosheim, *de Rebus*, &c., p. 177 sq., urges the comparatively milder terms in which Hymenæus is spoken of, 2 Tim. *l. c.*; the one he says was the 'open enemy,' the other 'the insidious corrupter' of Christianity. On comparing however the two passages, it will be seen that the language and even structure is far too similar to render any such distinction either plausible or probable. The only difference is that here the Apostle notices the fact of his excommunication, there his fundamental error; that error however was a *βέβηλος κενοφωνία*, 2 Tim. ii. 16. This certainly affords a hint (somewhat too summarily repudiated by Wieseler, *Chronol.* p. 314), in favour of the late date of this epistle; see notes on ver. 3. [Ἀλέξανδρος] It is more difficult to

decide whether this person is identical (a) with Alexander, ὁ χαλκεύς, 2 Tim. iv. 14, or (b) with Alexander, Acts xix. 33, or (as seems most probable) different from either. The addition ὁ χαλκεύς in the *second* epistle, and the fact that he seems to have been more a personal adversary of the Apostle's than an heretical teacher, incline us to distinguish him from the excommunicate Alexander. All that can be said in favour of (b) is that the Alexander, Acts *l. c.*, was probably a Christian; see Meyer *in loc.*, and Wieseler, *Chronol.* p. 56. The commonness of the names makes any historical or chronological inferences very precarious; see Neander, *Planting*, p. 347, note (Bohn).

[παρέδωκα τῷ Σατανᾷ] The exact meaning of this formula has been much discussed. Does it mean (a), simply, excommunication? Theodoret *in loc.* and on 1 Cor. v. 5, Theoph. *in loc.* Balsamon, on Can. vii. Basilii, al.; or (b) simply, supernatural infliction of corporeal suffering, J. Johnson, *Unbl. Sacr.* ch. iv. Vol. II. p. 233 (Angl. Cath. Libr.,) Wolf on Cor. *l. c.*, and appy. Chrys., who adduces the example of Job; or (c) both combined, Meyer, and most modern interpreters? The latter view seems most in harmony with this passage, and esp. with 1 Cor. *l. c.*, where *simple* exclusion from the Church is denoted by *αἰρεῖν ἐκ μέσου*. We conclude then with Waterland, that 'delivery over to Satan' was a form of Christian excommunication, declaring the person reduced to the state of a heathen, accompanied with the authoritative infliction of bodily disease or death; on *Fundamentals*, ch. iv., Vol. III. p. 460. The patristic views will be found in Suicer, *Thesaur.*

Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

I exhort that prayers be offered for all, for this is acceptable to God, who willeth the salvation of all, and whose Gospel I preach.

II. Παρακαλῶ οὖν πρῶτον πάντων ποι-
εῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχα-

Vol. II. p. 940, and Petavius *Theol. Dogm.* Vol. IV. p. 108.

In this fearful formula, the offender is given over τῷ Σατανᾷ, the Evil One in his most distinct personality; comp. notes on *Eph.* iv. 27.

παιδευθῶσιν] 'be disciplined,' Hamm.; 'taught by punishment,' Conyb. and Hows. The true Christian meaning of παιδεύω, 'per molestias erudire,' is here distinctly apparent; see *Trench Synon.* § 32, and notes on *Eph.* vi. 4.

CHAPTER II. I. οὖν] 'then,' in pursuance of my general admonition (ch. i. 18) I proceed to special details. It is singular that Schleierm., and after him De W., should find here no logical connection, when really the sequence of thought seems so easy and natural, and has been so fairly explained by several older (comp. Corn. a Lap.), and most modern expositors. In ch. i. 18, the Apostle gives Timothy a commission in general terms, ἵνα στρατεύῃ κ.τ.λ. This, after the very slight digression in ver. 19, 20, he proceeds to unfold in particulars, the first and most important of which is the duty of prayer in all its forms. The particle οὖν has thus its proper collective force ('ad ea, quæ antea posita sunt, lectorem revocat,' Klotz; 'continuation and retrospect,' Donalds. *Gr.* § 604), and could not properly be replaced by any other particle; see Klotz, *Devar.* Vol. II. p. 717.

For the use of this and similar particles, the student is especially referred to Euclid, e.g. Book I: the careful perusal of three or four leading propp. will give him more exact views

of the real force of ἄρα, οὖν κ.τ.λ. than he could readily acquire in any other way.

πρῶτον πάντων] 'first of all,' 'imprimis,' not priority in point of time, sc. ἐν τῇ λατρειᾷ τῇ καθημερινῇ, Chrys. (comp. Conyb. and Hows.), 'diluculo,' Erasm.,—but of dignity, Bull, *Serm.* XIII. p. 243 (Oxf. 1844), comp. *Matth.* vi. 33. The adverb is thus more naturally connected with παρακαλῶ than with ποιεῖσθαι, as in Syr. and Auth. Ver. The combination πρῶτον πάντων only occurs in the N. T. in this place.

δεήσεις κ.τ.λ.] 'petitions, prayers, supplications, thanksgivings.' It has been somewhat hastily maintained by Heinr. De W. (comp. Justin.) al. that the first three terms are little more than synonymous, and only cumulatively denote prayer. On the other hand several special distinctions (comp. Theodoret *in loc.* Greg. Naz. *Carm.* xv. Vol. II. p. 200) and applications (August. *Epist.* 59, 12) have been adduced, which certainly cannot be substantiated. Still there is a difference: δεήσεις seems a special form (*rogatio*) of the more general προσευχή (*precatio*), see notes on *Eph.* vi. 18; ἐντεύξεις (ch. iv. 5) is certainly not a δεήσεις εἰς ἐκδίκησιν, Hesych., comp. Theod., but, as its derivation (ἐντυγχάνω) suggests, prayer in its most individual and urgent form (ἐντ. καὶ ἐκβοήσεις, Philo, *Quod. Det. Pot.* § 25, Vol. I. p. 209), in which God is as it were sought in audience (Polyb. *Hist.* v. 35. 4, III. 15. 4), and personally drawn nigh to; comp. Origen, *de Orat.* § 44, ἐντευξεῖς τὰς ὑπὸ τοῦ πατρὸς ἰαντίνα πλεονα ἔχοντος.

ριστίας, ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον

Thus then, as Huth. observes, the first term marks the idea of our insufficiency [δεῖ, comp. Beng.], the second that of devotion, the third that of childlike confidence. The ordinary translation, 'intercessions,' as Auth. Ver. (comp. Schoettg. *in loc.*), too much restricts ἐντεύξις, as it does not *per se* imply any reference to others; see iv. 5, where such a meaning would be inappropriate, and comp. Rom. viii. 27, 34, xi. 2, Heb. vii. 25, where the preposition, ὑπὲρ or κατὰ marks the reference and direction of the prayer; see esp. the examples in Raphel, *Annot.* Vol. II. p. 567 sq., who has very copiously illustrated this word.

εὐχαριστίας] 'thanksgivings;' it is scarcely necessary to say that the special translation 'eucharists,' J. Johnson, *Unbl. Sacr.* I. 2. Vol. II. p. 66 (Angl. Cath. Libr.), is untenable. Thanksgiving was to be the perpetual concomitant of prayer; see esp. Phil. iv. 6, Col. iv. 2; Justin. *Apol.* I. 13, 67 al., and comp. Harless, *Ethik.* § 31. a.

ὑπὲρ πάντων ἀνθρ. is obviously to be connected not merely with the last but all the foregoing substantives; ταῦτα δὲ ποιεῖν ὑπὲρ ἀπάντων ἀνθρώπων παρεγγυᾷ, ἐπειδὴ καὶ X. 'I. ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, Theodoret. To further encourage this universality in prayer (Justin, *Apol.* II. 15), the Apostle proceeds to specify, *nominatim*, particular classes for whom it ought to be offered; comp. Chrys. *in loc.*

2. βασιλέων] 'kings,' generally, without any special reference to the Roman emperors. It is an instance of the perverted ingenuity of Baur (comp. De W.) to refer the plural to the emperor and his associate in rule

as they appear in the age of the Antonines; surely this would have been τῶν βασιλέων. On the custom, generally, of praying for kings (Ezra vi. 10, Baruch I. 11), see Justin, *Apol.* I. 17, Tertull. *Apologet.* 39, the passages collected by Ottius, *Spicil.* p. 433, and Grinf. *Schol. Hell.* Vol. II. p. 580. It is very noticeable that the neglect of this duty on the part of the Jews led to the commencement of their war with the Romans, see Joseph. *Bell. Jud.* II. 17, 2.

ἐν ὑπεροχῇ] 'in authority;' all who have any share of constituted authority, the ἐξουσίαι ὑπερέχουσai, Rom. xiii. 1; comp. 2 Macc. iii. 11, ἀνδρὸς ἐν ὑπεροχῇ κειμένου; Polyb. *Hist.* v. 41. 3, τοῖς ἐν ὑπεροχαῖς οὔσιν.

ἵνα ἡρεμον κ. τ. λ.] Contemplated *end* and *object*, not *import* of the intercessory prayer; ὅρα τί φησι, καὶ πῶς τίθῃσι τὸ κέρδος ἵνα κἂν οὕτω δέξῃ τὴν παραλνεσιν ἡ ἐκείνων σωτηρία ἡμῶν ἀμεριμνία ὑπάρχει, Chrys. The prayer has clearly not a purely *subjective* reference, 'that we may lead a life of quietude and submission' (Mack, comp. Heydenr.), nor again a purely *objective* reference, 'that they may thus let us live in quiet,' but in fact involves both, and has alike a personal and a political application; 'that through their good government we may enjoy peace:' the blessing 'the powers that be' will receive from our prayers will redound to us in outward peace and inward tranquillity; comp. Wiesinger. Ἡρεμος is a *late* form of adjective derived from the adv. ἡρέμα; Lucian, *Tragodopod.* 209, Eustath. *Il.* VII. p. 142, 9. Lobeck (*Pathol.* p. 158) cites a single instance of its usage in early Greek; Inscr. Olbiopol. No. 2059. The correct adjectival

διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3 τοῦτο γὰρ

form is *ἡρεμαῖος*. *ἡσυχ[ον]* 'tranquil;' once only again, 1 Pet. iii. 4, τοῦ πραέος καὶ ἡσυχίου πνεύματος. The distinction drawn by Olsh. between *ἡρεμος* and *ἡσύχιος* can appy. be substantiated; the former (connected appy. with Sanscr. *ram*, 'rest in a chamber,'—the fundamental idea according to Pott, *Etym. Forsch.* Vol. i. p. 262) seems to denote tranquillity arising from *without*, 'qui ab aliis non perturbatur,' Tittm.; comp. Plato, *Def.* 412, Δ, *ἡρεμτα ψυχῆς περὶ τὰ δεινά*; Plutarch, *Sol.* 31, τὴν τε χώραν ἐνεργεστέραν καὶ τὴν πόλιν ἡρεμαιοτέραν ἐποίησεν: the latter (connected with *ἡσ-, ἡμαι*, Benfey, *Wurzel-lex.* Vol. i. p. 418) tranquillity arising from *within*, 1 Pet. *l.c.*; comp. Plato, *Charm.* 160, ἡσύχιος ὁ σώφρων βλος. So, in effect, Tittmann, except that he assigns to *ἡσύχ.* more of an active meaning, 'qui aliis nullas turbas excitat,' *Synon.* i. p. 65. On the use of *βλος* for 'manner of life,' comp. Trench, *Synon.* 27. p. 101.

ἐν εὐσεβείᾳ κ. τ. λ.] 'in all godliness and gravity;' the moral sphere in which they were to move. *Μετὰ* might have been used with *σεμνότης* (comp. ch. iii. 4), but would have been less appropriate with *εὐσεβεία*; the latter is to be not merely an accompaniment but a possession (comp. Heb. xi. 2, and Winer, *Gr.* § 52 a, p. 463), the sphere in which they were always to walk. It is proper to observe that both these substantives are only used by St. Paul in the Pastoral epp. *Σεμνότης* (only here, ch. iii. 4, and Tit. ii. 7) appears to denote that 'decency and propriety of deportment,' 'morum gravitas et castitas,' Estius ('*ehrbarkeit*,' Luther), which befits the chaste (Chrys.; comp., in an exaggerated sense, Eur. *Iph. Aul.* 1350),

the young, (ch. iii. 4, Tit. ii. 7), and the earnest (Joseph. *Bell. Jud.* ii. 8. 2), and is, as it were, the appropriate setting of higher graces and virtues; compare Joseph. *Vit.* § 49, μετὰ πάσης σεμν. καὶ πάσης δὲ ἀρετῆς ἐνθαδὲ πεπολίτευμαι; *Εὐσεβεία*,

𐤓𐤕𐤁𐤀 𐤏𐤍𐤕𐤁 [timor Jehovæ] Syr., is a word which occurs several times in these epp., e.g. ch. iii. 16, iv. 7, 8, vi. 3, 5, 6, 11; 2 Tim. iii. 5; Tit. i. 1, see also Acts iii. 12, 2 Pet. i. 3, 6, 7, iii. 11. It properly denotes only 'well-directed reverence' (Trench, *Synon.* § 48), but in the N. T. is practically the same as *θεοσέβεια* (ch. ii. 10), and is well defined by Tittmann, *Synon.* i. p. 146, as 'vis pietatis in ipsâ vitâ vel externâ vel internâ,' and more fully but with accuracy by Eusebius, *Præp. Evang.* i. p. 3, as ἡ πρὸς τὸν ἕνα καὶ μόνον ὡς ἀληθῶς ὁμολογούμενον τε καὶ ὄντα Θεὸν ἀνάνευσις, καὶ ἡ κατὰ τοῦτον ζωή. Thus then *εὐσεβ.* conveys the idea, not of an 'inward, inherent holiness,' but, as Alford (*on Acts* iii. 12) correctly observes, of a 'practical, operative, cultivate piety:' see other, but less precise, definitions in Suicer, *Thesaur.* s. v. Vol. i. p. 1264, and esp. the discriminating remarks of Harless, *Ethik.* § 37.

3. τοῦτο] Scil. τὸ εἶχεσθαι ὑπὲρ πάντων. τοῦτο ἀποδέχεται ὁ Θεός, τοῦτο θέλει, Chrys. This verse stands in more immediate connexion with ver. 1, of which ver. 2 really only forms a semi-parentetical illustration. To please God is the highest motive that can influence a Christian. Γὰρ is omitted by Lachm. with A, 17. 67**; Copt. Sahid. (not Pesch., as Bloomf. asserts),—evidence, however, far from sufficient. The omission very probably arose from a want of perception

καλὸν καὶ ἀποδεκτὸν ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, 4 ὅς
πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας

of the true connexion between ver.

1, 2, and 3.

καλὸν καὶ

ἀποδεκτόν] Not 'good and accept-

able before'—Huther, Wiesing., but

'good (per se) and acceptable before

God,' Mack, De Wette, al.; καὶ τῇ

φύσει ἐστὶ καλόν. . . . καὶ τῷ Θεῷ

δὲ ἀποδεκτόν, Theophylact. Huther

urges against this 2 Cor. viii. 21,

προνοοῦμεν γὰρ καλὰ οὐ μόνον ἐνώπιον

Κυρίου κ. τ. λ. but there, as still

more clearly in Rom. xii. 17,

προνοοῦμενοι καλὰ [opp. to κακόν,

ver. 16] ἐνώπιον πάντων ἀνθρώπων,

the latter clause ἐνώπιον κ. τ. λ. is not

connected simply with καλὰ, but with

προν. καλὰ, see Meyer *in loc.* 'Απο-

δεκτός (not ἀπόδεκτος, as Lachm.,

Tisch.; see Lobeck *Paralip.* vii. ii.

p. 490) is used in N.T. only here, and

ch. v. 4; comp. ἀποδοχή, ch. i. 15.

τοῦ σωτῆρος κ. τ. λ.] See notes on

ch. i. 1. The appropriateness of the

title is evinced by the following verse.

4. ὅς πάντας κ. τ. λ.] 'whose, i. e.

seeing His will is (not 'whose wish is,'
Peile; comp. notes on ch. v. 14) that

all men should be saved,' &c.; expla-

natory and faintly confirmatory of the

preceding assertion. On this slightly

causal, or perhaps rather *explicative*

force of ὅς, see Ellendt, *Lex. Soph.*

s.v. iii. 3, Vol. ii. p. 371, and comp.

Bernhardy, *Synt.* vi. 12 a, p. 291 sq.

πάντας] Emphatic, Rom. viii. 32;

'Omnes, etiam non credentes, vult

salvari' Beng.; μιμοῦ τὸν Θεόν' εἰ

πάντας ἀνθρώπους θέλει σωθῆναι, θέλε

καὶ σύ' εἰ δὲ θέλεις εὖχου, τῶν γὰρ

τοιούτων ἐστὶ τὸ εὖχεσθαι, Chrys.

The various dogmatical expositions of

this important verse will be found in

Justiniani, Corn. a Lap., and Estius

in loc.; comp. also Petav. *Theol.*

Dogm. Vol. i. Book x. 1. 2 sq., Vol.

v. Book xiii. 1, 3, 4; Forbes, *In-*

struct. viii. 18, p. 415 sq. Without

entering upon them in detail, or over-

stepping the limits prescribed to this

commentary, it seems proper to re-

mark that all attempted restrictions

('quosvis homines' Beza, comp. Au-

gust. *Enchirid.* § 103; see contr. (

Winer, *Gr.* § 17 b, p. 133) of this

vital text are as much to be repre-

hended on the one hand, as that peril-

ous universalism on the other, which

ignores or explains away the clear de-

claration of Scripture, that there are

those whose *ελεος* shall be *αἰώνιος*

(2 Thess. i. 9), and whose portion

shall be the *δεύτερος θάνατος* (Rev.

xxi. 8): the remarks of Usteri, *Lehrb.*

ii. B, p. 352 sq. are very unsatisfactory.

Setting aside all technical, though

perhaps plausible, distinctions between

the 'voluntas antecedens' and 'vo-

luntas consequens' of God (Damasc.

Orth. Fid. ii. 29), it seems enough to

say, that Scripture declares in terms

of the greatest latitude (see esp. Ham-

mond, *Fundamentals*, xiv. 2, and

comp. *Pract. Catech.* ii. 2, p. 18,

Angl. C. Libr.) that God *does* will the

salvation (σωθῆναι not σώσαι) of *all*;

all are rendered (through J. C.) 'sal-

vabiles' and 'salvandi' (Barrow, *Serm.*

72). That *some* are indisputably *not*

saved (Matt. xxv. 41 sq., Rev. xx.

19, 15, xxii. 15 al.) is *not* due to any

outward circumscription or inefficacy

of the Divine θέλημα (Episcop. *Inst.*

Theol. iv. 2. 21), but to man's rejec-

tion of the special means of salvation

which God has been pleased to ap-

point, and to which it is also His

Divine θέλημα (Eph. i. 9) that man's

salvation should be *limited*; comp.

Müller on *Sin.* iii. 2. 1, Vol. ii. p.

211 (Clark). In a word, redemption

ἐλθεῖν. 5 εἰς γὰρ Θεός, εἰς καὶ μεσίτης Θεοῦ καὶ ἀνθρώ-

is universal yet conditional; all may be saved, yet all will not be saved because all will not conform to God's appointed conditions; see Hammond, *l. c.* § 15; and esp. Barrow, *Works*, Vol. iv. p. 1—97, who in four sermons (71—74) has nearly exhausted the subject. The two further momentous questions connected with this doctrine are fairly stated by Ebrard, *Dogmatik* § 557 sq., Vol. II. p. 689, comp. also Martensen, *Dogm.* § 219 sq.

καὶ εἰς ἐπίγνωσιν κ.τ.λ. (comp. 2 Tim. ii. 25, iii. 7) is not a hysteron-proteron, but specifies the more immediate object and end; see Winer, *Gramm.* § 65. 3. note, p. 637. The *σωθῆναι* is the *ultimate*, the *εἰς ἐπίγνωσιν* is the *immediate* end leading naturally and directly to the former. The introduction of this latter moment of thought is suggested by, and suitably precedes, the enunciation of the great truth which is contained in the following verse. On *ἐπίγνωσιν* ('cognitio certa et accurata') see notes on *Eph.* i. 17, and on the omissions of the art. notes on 2 Tim. ii. 25. It may be remarked that ἀλήθεια here, as commonly in the N.T., implies no mere *theoretical*, but *practical* and *saving* truth, 'veritas salvifica,' as revealed in the Gospel; ἀληθ. πόλις; τῆς εἰς αὐτὸν πίστεως, Chrysost.; see Reuss, *Theol.* iv. 8, Vol. II. p. 82. A special treatise on this word has been written by Baumann, Strasb. 1838.

5. εἰς γὰρ Θεός] The particle γὰρ has here its simple argumentative force, and connects this verse, not with ver. 1 (Leo, Mack), but with the verse immediately preceding. Εἰς and πάντας stand thus in correlation; the *universality* of the dispensation is proved by the *unity* of the Dispenser. The existence of different dispensa-

tions for different portions of the human race, would seem inconsistent with the conception of one supreme all-ruling Creator; 'unius Dei una providentia;' comp. Rom. iii. 29, where a similar argument is introduced by the forcible (Hartung, *Part.* Vol. I. p. 342) ἐπέπερ.

εἰς καὶ μεσίτης] In this and similar distinctions between the first and second Persons of the blessed Trinity (comp. 1 Cor. viii. 6, Eph. iv. 4—6), Reuss finds traces of a *citra*-Athanasian view (so to speak) of the subordination of the Son, *Theol. Chret.* iv. 10, Vol. II. p. 102. This is not correct: all that could reasonably be inferred from such a text as the present, is the catholic doctrine of a subordination in respect of *office*; see Waterland, *Second Vind.* Vol. II. p. 400. The position of De W. after Schleierm. (*über 1 Tim.* p. 177) that this use of μεσίτης, without definite allusion to a διαθήκη, argues a compiler from the ep. to the Heb. (viii. 6, ix. 15, xii. 24), is not entitled to serious attention or confutation. The previous allusion to redemption (ver. 4.), and the antithesis of the εἰς Θεός and πάντ. ἀνθρ. suggests the use of a term that best sustains that relation: see also Ebrard, *Dogm.* § 406.

Θεοῦ καὶ ἀνθρώπων] Both anarthrous; the former in accordance with its common privilege of rejecting the article (see exx. Winer *Gr.* § 18, p. 138), the latter, from a bare indication of the other party only being necessary. In both cases the omission is obviously suggested by the familiarity of both the terms connected by the conjunction, see Green, *Gr.* iv. 3, p. 181. ἀνθρώπος I. X.] 'a man Jesus Christ.' The human nature of Christ is specially mentioned as being the state in which

πων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δὸς ἑαυτὸν ἀντίλυ-

His mediatorial office was visibly performed; ἀνθρωπον δὲ τὸν Χριστὸν ὠνόμασεν ἐπειδὴ μεσίτην ἐκάλεσεν ἐπανθρωπήσας γὰρ ἐμεσίτευσεν, Theodoret. On the duration of Christ's mediation, see Pearson, *Creed*, Art. VI., Vol. I. p. 334 (ed. Burton). The omission of the article (scarcely noticed by the modern German commentators) must be preserved in translation. Middleton (*Greek Art.* p. 388, ed. Rose) considers the article unnecessary, and compares ἀνθρ. 'I. X. with κύριος 'I. X.; but the comparison fails, as κύριος has so unequivocally the character of a proper name; comp. Winer, *Gr.* § 18, p. 141. In a different context Christ might clearly have been designated as ὁ ἀνθρ., 'the (representative) man of humanity,' comp. Peile *in loc.*; here, however, as the Apostle only wishes to mark the nature in which Christ ἐμεσίτευσεν but not any relation in which He stood to that nature, he designedly omits the article.

6. ἀντὶλυτρον] 'ransom;' the ἀντὶ is here by no means redundant (Schleierm. p. 42, compare Suicer, *Thesaur.* s.v. Vol. I. p. 377), but serves to express the idea of *exchange*, 'permutationem, quā veluti capite caput et vitā vitam redemit,' Just.; comp. ἀντάλλαγμα, Matt. xvi. 26, ἀντίψυχον, Ignat. *Smyrn.* 10, and the valuable remarks on it of Pearson, *Vind. Ign.* ch. xv. p. 597, (Angl. C. Libr.) In this important word the idea of a substitution of Christ in our stead cannot be ignored, (see *thus far*, Reuss, *Theol. Chret.* iv. 17, Vol. II. p. 185 sq.), especially when connected with passages of such deep significance as Rom. iii. 25 (our Lord's death was a true 'expiatorium,' 'a propitiatory sacrifice,' see Meyer *on Rom.* I. c.) and

Eph. v. 2; comp. also Meyer, *on Rom.* v. 6, and for some calm and clear comments on this 'satisfactio vicaria,' Martensen, *Dogmatik*, § 157 sq., p. 343. All the modern theories of atonement seem to forget that God hates sin *as sin*, not as a personal offence against Himself. How is a God thus holy and just to be reconciled? See M'Cosh, *Divine Gov.* iv. 2. 3, p. 475 (4th ed.) Waterland's words are few but very weighty; *on Fundam.* Vol. v. p. 82.

ὑπὲρ πάντων] On the meaning of ὑπὲρ in dogmatical passages, see notes on *Gal.* iii. 13. Here ὑπὲρ ('in commodum') seems to point to the benefit conferred by Christ upon us, ἀντὶ to His substitution of Himself in our place.

τὸ μαρτύριον κ. τ. λ.] 'the (import of the) testimony (to be set forth) in its proper seasons;'

Syr. ܫܢܝܕܐ ܙܙܝܕܐ ܙܙܝܕܐ [testimonium quod venit in tempore suo], not 'the proof of it,' &c., Middleton, *Art.* p. 389. Some little difficulty has been felt in these words, owing to the true nature of the apposition not having been recognised. Τὸ μαρτύριον is an accusative in apposition to the preceding sentence, not to ἀντὶλυτρον (ὅτι ἀντὶλυτρον τὸ μαρτ. λέγω, τούτεστι τὸ πάθος, Theophyl. 2.), but to ὁ δὸς . . . πάντων, scil. 'quæ res (nr. quod suâ ipsius morte omnes homines redemisset, Luke xxiv. 46, 47) testimonii suo tempore (ab Apostolis) dicendi argumentum esset,' Fritz. *Rom.* xii. 1, Vol. III. p. 12, where this passage is very carefully investigated; see also Winer, *Gr.* § 48. 1, p. 422, and Scholef. *Hints*, p. 118. Thus there is no reason for modifying the text (Lücke, *Stud. u. Krit.* for 1836, p. 651 sq.); the insertion of οὐ before τὸ

τρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους, 7 εἰς ὃ ἐτέθη ἐγὼ κήρυξ καὶ ἀπόστολος (ἀλήθειαν λέγω, οὐ ψεύδομαι), διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

μαρτ., with DFG al., and of ἐδόθη after ἰδίους with D*FG are incorrect (comp. Fritz.), expegetical additions. The omission of τὸ μαρτ. in A seems due to accident, at any rate not to any 'reviser' of the text of that MS., Bloomf.—whose critical remarks on this verse are very inaccurate.

καιροῖς ἰδίους] Scil. τοῖς προσήκουσι, Chrys. It is singular that Lücke should have felt any difficulty in this formula; comp. Gal. vi. 16, and somewhat similarly Polyb. *Hist.* i. 30. 10, xviii. 34. 6. 'Tempus testimonio de Christi morte expiatoriâ hominibus ab Apostolis dicendo idoneum, illud tempus est quod a Spiritus Sancti adventu ad Apostolos (Acts i. 8) usque ad solemnem Christi reditum de cælo (2 Thess. i. 10) labitur,' Fritz. *l. c.* The dative then is not a quasi dat. *commodi* (comp. Scholel., Peile), but the dat. of the *space of time* wherein the action takes place; comp. Rom. xvi. 25, χρόνοις αἰωνίοις σεσιγημένου, and see exx. in Winer, *Gr.* § 31. 5, p. 246. This form of temporal dative is more correctly accompanied by ἐν, see Krüger, *Sprachl.* § 48. 2, Wannowski *Constr. Abs.* iii. 1, p. 88. The distinction between the temporal gen. and dat. is stated in a somewhat novel manner by Hartung, *Casus*, p. 77; more correctly, however, by Donaldson, *Gr.*, § 451, 459; comp. Krüger, *l. c.* with § 47. 2. The temporal gen., except in a few familiar forms, is rare in the N.T.

7. εἰς ὃ] 'for which,' scil. μαρτύριον; 'cui testimonio dicendo constitutus sum præco,' Fritz., *Rom.* xii. 1, Vol III. p. 15, note.

κήρυξ] 'a herald,' præco solemniter, a

Deo missus,' Beng.; only here and 2 Tim. i. 11. There is no necessity for modifying ('prædicator,' Vulg.) the primary meaning of the word; comp. Ecclus. xx. 15, ἀνοίξει τὸ στόμα αὐτοῦ ὡς κήρ., and see esp. 1 Cor. ix. 27, where κηρύσσειν is used of the 'agonistic herald' in accordance with the tenor of the foregoing verses, see Meyer *in loc.*

ἀπόστολος] 'an apostle,' in the higher sense of the word; μέγα τὸ τοῦ ἀποστόλου ἀξίωμα καὶ διὰ τοῦτο ἀντιποιεῖται τούτου, Theophyl.: see notes on Gal. i. 1.

ἀλήθειαν κ.τ.λ.] De Wette seems clearly right in maintaining that this protestation refers to the preceding word; the asseveration with regard to his apostleship was of course not intended for Timothy, but for the false teachers who doubted his apostolical authority. The third official designation, διδάσκ. ἐθνῶν, then follows with full climactic force.

ἐν πίστει κ.τ.λ.] The sphere in which the Apostle performed his mission was one of faith and truth. The two substantives are commonly taken either both with *objective* reference (scil. ἐν πίστει ἀληθινῇ,—καὶ being expegetic, Mack. comp. Peile, who inappositely cites 2 Thess. ii. 13), or both with *subjective* reference, 'faithfully and truly' (ἐν πιστ. κ. ἀλ. = πιστὸν καὶ ἀληθινόν), Grinf., Leo [miscited by De W.] It seems, however, more simple to refer πίστις to the subjective faith of the Apostle, ἀλήθ. to the objective truth of the doctrine he delivered; 'quidquid fides docet necessario est verum,' Justin. 'Ἀλήθεια logically follows πίστις, for as the same expositor remarks, 'hæc ad illam aditum recludit;' comp. John viii. 31.

I desire that the men pray reverently, and that the women dress and comport themselves with modesty.

⁸ Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ ἐπαίροντας ὁσίους

8. διαλογισμοῦ] So A D J K Vulg. and many Vv. . . . Origen (3), Chrys. Theodoret (text), al. (*Rec.*, *Griesb.*, *Matth.*, *Scholz*, *Lachm.*, *De Wette* (e sil.), *Huther*). The plural διαλογισμῶν is adopted by *Tisch.* with F (4; 17, 67**, 73, 80, and many others; Boern. Copt. Syr. (both) Origen (4), Euseb. Macar. Basil. Theodoret (2), Damasc. (Comment.); Hieron. As the external authorities seem decidedly to preponderate in favour of the former, and as it seems more probable that the plural should be a correction of the less usual singular (only in Luke ix. 46, 47), than that the singular should have been altered from the plural for the sake of symmetry in number with ὁργῆς, there appears full reason for adopting the reading of the text.

8. βούλομαι οὖν] ‘*I desire then*.’ ‘hoc verbo exprimitur auctoritas apostolica; cap. v. 14,’ Beng. In βούλομαι the active *wish* is implied; it is no mere *willingness* or acquiescence; on the distinction between βούλομαι and θέλω, see below on ch. v. 14, and comp. notes on Eph. i. 11, and especially the clear and satisfactory discussion of Donaldson, *Cratyl.* § 463, p. 650 sq. (ed. 2).

οὖν] Not simply illative and in reference to ver. 7 (Calv.), but partially resumptive; recapitulating, and at the same time expanding, the desire expressed in ver. 1, ‘in pursuance then of my general exhortation, I desire. The proper *collective* force of οὖν is thus not wholly lost: on the resumptive use see Klotz, *Devar.* Vol. II. p. 718, and notes on Gal. iii. 5.

προσεύχεσθαι] Emphatic; bringing the subject again forward, forcibly and distinctly. The allusion, as Huther properly contends, is clearly to *public* prayer; comp. ver. 1. Τοὺς

ἄνδρας is thus in antithesis to τὰς γυναῖκας, ver. 9, and marks, though here not with any *special* force, but rather allusively, the fact that the conducting of the public prayers more particularly belonged to the men; comp. ver. 12, 1 Cor. xi. 14, 15. Had the Apostle said πάντας, it would not have seemed so consistent with his

subsequent specific direction.

ἐν παντί τόπῳ must be limited to ‘*every place* of customary devotional resort, everywhere where prayer is wont to be made’ (Peile); comp. Basil, *de Bapt.* II. qu. 8. If the allusion had here been particularly to private prayer, then ἐν παντί τόπῳ might have been referred to the indifferency of place in regard to prayer; ‘*omnis locus oratorium est*,’ August. *Serm.* 130, comp. Schoettg. *Hor.* Vol. II. p. 865. This however is not conveyed by the present words. There is no polemical reference to the limitation of public worship among the Jews to the temple (Chrys. Wolf),—a fact moreover which is not historically true, comp. Est. *in loc.*

ἐπαίροντας κ. τ. λ.] Modal clause, defining both the proper bodily gesture and the spiritual qualifications required in prayer. The Christian, as well as Pagan (Virg. *Æn.* I. 92) and Jewish (1 Kings viii. 2, Psalm xxviii. 2) custom of raising aloft the hands in prayer, is illustrated by Suicer, *Thesaur.* s. v. εὐχή. Vol. II. p. 1276, Bingham, *Antiq.* XIII. 8. 10. It was, as it were, an oblation to God of the instruments of our necessities, Chrys. on Psalm cxl. Vol. v. p. 431 (ed. Bened.). The *folding together* the hands in prayer has been appy. proved to be of Indo-Germanic origin;

χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· 9 ὡσαύτως καὶ
 γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης

see *Stud. u. Krit.* for 1853, Part I. p. 90, and Vierordt's special treatise on the subject, Carlsr. 1851 ὁσίους]

'holy,' opp. βέβηλοι χεῖρες, 2 Macc. v. 16. It is singular that Winer, *Gr.* § 11. 1, p. 79, should suggest the possibility of so awkward a connection as ὁσίους ('religione perfusos,' Fritz.) with ἐπαίρ., and still more so that Fritz., *Rom.* Vol. III. p. 1, should actually adopt it, when the common Attic use of adjectives in -ιος, &c. (Elmsl. *Eur. Heracl.* 245), with only two terminations is so distinctly found in the N. T. (ver. 9, see Winer *l.c.*), and gives so good a sense. Contrary instances of similar 'adjectiva minus mobilia,' are collected by Lobeck, *Phryn.* p. 106. Wolf cites Demosth. *Mid.* 531, ὁσας δεξίας ἀνίσχοντες, but the right reading is ἰδίας. On the true meaning of ὅσιος (holy purity), see Harless, on *Eph.* iv. 24. It may be remarked that ἀγνός, ἀμίαντος, and καθαρός are all similarly used with χεῖρες; see Clem. Rom. *Cor.* i. 29, ἀγνὰς καὶ ἀμιάντους χεῖρας αἵροντες, and exx. in Suicer, *Thesaur.* s.v. εὐχή. The first term perhaps denotes freedom from (inward) impurity; the second, from stain (outwardly contracted), pollution; the third, from alien admixture: see Tittmann, *Synon.* I. p. 26 sq.

χωρὶς ὀργῆς κ.τ.λ.] 'without (or apart from) anger and doubting,' Auth. Ver. It does not seem proper either here or Phil. ii. 14, to import from the context a meaning of διαλογισμός ('disceptatio,' Vulg., and nearly all recent commentators except Meyer) unconfirmed by good lexical authority. The explanation of Chrysost. and the Greek expositors, ἀμφιβολία (πιστεύων ὅτι λήψῃ, Theodoret), 'hesitationes,' Vulg. in Phil.

l. c., [لِسْمِ] [cogitationes] Syr.

is perfectly satisfactory and in accordance with the proper meaning of the word; comp. Plato, *Apoch.* p. 367 A, φροντίδες καὶ διαλογισμοί, and Clem. Rom. *Cor.* i. 21, where it is in connection with ἐννοιών; so also Clem. Alex. *Strom.* IV. 17, quoting from Clem. Rom. On the alleged distinction between χωρὶς and ἀνευ, see notes on *Eph.* ii. 12.

9. ὡσαύτως κ.τ.λ.] (*I desire likewise that women also, in seemly guise, with shamefastness and discretion, do adorn themselves,* &c. Omitting all evasive and virtually participial translations (comp. Conyb. and Hows.) of the plain infin. κοσμεῖν, we have two constructions; we may either supply (a) merely βούλομαι, the infin. κοσμεῖν being simply dependent on the supplied verb; or (b) βούλομαι προσεῦχεσθαι, the infinitival clause κοσμεῖν κ.τ.λ., being regarded as added 'per asyndeton' (Mack), or epexegetically, comp. De W. The main objection to (a) is the less special meaning that must be assigned to ὡσαύτως; but comp. Tit. ii. 3, and appy. Rom. viii. 26, where ὡσαύτως introduces a statement co-ordinate with, but not purely similar to, what precedes; see also 2 Macc. ii. 12. The objection to (b) is the singularly unconnected position of κοσμεῖν: this is far less easy to surmount, for in all the instances hitherto adduced of unconnected infinitives (ch. v. 14, vi. 18, Tit. iii. 1) the verbs all relate to the same subject, and the construction is easy and obvious. It seems best then to adopt (a), and to find the force of ὡσαύτως in the continued but implied (ver. 11) reference to public prayers; see

κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσῷ ἢ μαργαρίταις

Möller *in loc.* Καί, moreover, has thus its full and proper ascensive force: the women were not mere supernumeraries; they had also their duties as well as the men; these were sobriety of deportment and simplicity of dress, at *all times*, especially at *public prayers*. It would seem almost as if the Apostle intended only to allude to demeanour and dress at the latter, but concluded with making the instructions general. ἐν

καταστολῇ κοσμίῳ] ‘*in seemly guise*,’ compare Tit. ii. 3, ἐν καταστάματι ἱεροπρεπεῖς, and see notes *in loc.*; not to be connected directly with κοσμεῖν, but forming with μετὰ σωφροσ. κ.τ.λ. a kind of adjectival predication to be appended to γυναῖκας; comp. Peile *in loc.*, and see Matth. vi. 29, Tit. i. 6. Καταστολή is not simply ‘dress’ (Liddell and Scott, *Lex.* s. v. Huther, al.), a meaning for which there is no satisfactory authority, but ‘deportment,’ as exhibited externally, whether in look, manner, or *dress*, see Palm u. Rost, *Lex.* s. v. Vol. I. p. 655; comp. Joseph. *Bell. Jud.* II. 8. 4, καταστολή καὶ σχῆμα σώματος, and esp. Hippocr. *de Dec. Habitu*, I. 26, where καταστολή is associated with καθέδρα and περιστολή, thus appy. conveying the idea of something outwardly cognizable; external appearance as *principally* exhibited in dress, comp. Syr. ܡܕܢܐܝܐ ܕܡܕܢܐܝܐ ܕܡܕܢܐܝܐ

[in σχήματι casto vestitus]: ‘guise’ thus perhaps approaches most nearly to the idea which the Apostle intended to convey. We cannot (with De W.) cite the Vulg. ‘habitus,’ as the following epithet (ornato) seems to show that the translator referred it more definitely to ‘apparel.’ It would seem then not improbable that the glosses

of Hesychius (καταστ. περιβολήν) and Suidas (καταστ. στολήν), and the use in later writers, e.g. Basil (see Suicer, *Thesaur.* s. v. Vol. I. 65), were suggested by a doubtful interpretation of this passage. In Isaiah, lxi. 3, cited by Bretsch., the reading of the Cod. Vat. is στολήν δόξης.

κοσμίῳ] Only here and ch. iii. 2, ‘*seemly*,’ ‘*becoming*,’ not ‘*ornato*,’ Vulg., Luther: see Suicer, *Thesaur.* s. v. Vol. II. p. 147.

αἰδοῦς καὶ σωφροσύνης] ‘*shamefastness and discretion*,’ the inward feelings which should accompany the outward bearing and deportment: both terms are found united, Arrian, *Epict.* IV. 8. Αἰδῶς (only here; Heb. xii. 28, cited by Trench, *Synon.* s. v., has but little critical support) marks the ‘innate shrinking from anything unbecoming;’ σωφροσύνη (ch. ii. 15, Acts xxvi. 25), the ‘well-balanced state of mind resulting from habitual self-restraint;’ comp. 4 Macc. I. 31, σωφροσύνη ἐστὶν ἐπικράτεια τῶν ἐπιθυμιῶν, more comprehensively, Plato, *Republ.* III. 430 E, καὶ ἡδονῶν τινῶν καὶ ἐπιθυμιῶν ἐγκράτεια, similarly, *Symp.* 196 c, and more at length Aristotle, *Ethics*, III. 13. Chrysostom is no less distinct, σωφροσ. οὐ τοῦτο μόνον ἐστὶ, τὸ πορνείας ἀπέχεσθαι, ἀλλὰ καὶ τὸ τῶν λοιπῶν παθῶν ἐκτὸς εἶναι, *on Tit.* II. 5, p. 822, see Trench, *Synon.* § 20, and for the most plausible translation, notes *on Transl.* It may be remarked that σώφρων and its derivatives (except σωφρονεῖν and σωφροσύνη, Acts I. c.) σωφρονίζειν, σωφρονισμός, σωφρόνως, σωφροσύνη, occur only in the Pastoral epp. This is one among many hints, afforded by the verbal characteristics of these three epp., that they were written by *one hand* [St. Paul], and probably at no dis-

ἡ ἱματισμῷ πολυτελεῖ, ¹⁰ ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

A woman must learn and not teach, for two reasons; she was second in respect of creation, and first in respect of transgression.

¹¹ Γυνὴ ἐν ἡσυχίᾳ μαθανέτω ἐν πάσῃ

tant period from one another.

μὴ ἐν πλέγμασιν] 'not with plaitings:' special adornments both *personal* (πλέγμ.) and put *on the person* (χρυσῷ, μαργαρ., ἱματισμῷ) inconsistent with Christian simplicity; comp. 1 Pet. iii. 3, ἐμπλοκὴ τριχῶν, and see esp. Clem. Alex. *Pædag.* III. II. 62, Vol. I. p. 290 (Pott.), αἱ περιπλοκαὶ τῶν τριχῶν αἱ ἐταιρικαὶ κ.τ.λ., where this and other kinds of personal decoration are fully discussed; comp. Wakef. *Sylv. Crit.* Vol. III. p. 133. What Clement approves of is ἀναδεῖσθαι τὴν κόμην εὐτελῶς περὶν τινὶ λιτῇ παρὰ τὸν αὐχένα ἀφελεῖ θεραπεία συνανξούσαις (γυναιξὶν) εἰς κάλλος γνήσιον τὰς σώφρονας κόμας. On the subject generally, see Smith, *Dict. of Antiq. Art.* 'Coma,' and the plates in Montfaucon, *L'Antiq. Expl.* Vol. III. p. 41, Suppl. Vol. III. p. 44. The remarks of Beng. on this use of μὴ are not satisfactory; οὐ in peculiar forms of expression is found after βούλομαι, the regular and natural particle after verbs of 'will,' is, however, of course μὴ, see exx. in Gayler, *Partic. Neg.* p. 329 sq. καὶ χρυσῷ] Scil. περιθέσει χρυσῶν, 1 Pet. iii. 3; earrings, necklaces, bracelets; comp. Pliny, *Nat. Hist.* IX. 35.

¹⁰ ἀλλ' ὃ πρέπει κ.τ.λ.] The construction is slightly doubtful: δι' ἔργων ἀγαθῶν may be joined with ἐπαγγελλ. (Vulg., Theod.); in which case the relative ὃ must be regarded as equivalent to ἐν τούτῳ ὃ (Matth.), or καθ' ὃ (Huther), both somewhat unsatisfactory explanations. It seems much more simple to connect δι' ἔργ. ἀγ. with κοσμεῖν (Syr., Theophyl.), and to regard ὃ πρέπει κ.τ.λ. as a

common relational opposition; Winer, *Gr.* § 23. 2, p. 183, note. The objection of Huther to κοσμεῖν—διὰ is not of moment: ἔργα ἀγαθὰ were the *medium* of the κόσμος; the prevenient and attendant graces of soul (comp. 1 Pet. iii. 3) were its actual constituents.

ἐπαγγελλομέναις] 'professing,' 'profitentes,' 'præ se ferentes,' Justin.; comp. ch. vi. 21, where this meaning is perfectly clear. Huther compares Xenoph. *Mem.* I. 2. 7, ἀρετὴν ἐπαγγελλόμενος, and Ignat. *Ephes.* 14, πιστὴν ἐπαγγελλ.; add Joseph. *Antiq. Proœm.* § 2, Θεοῦ θεραπείαν ἐπαγγελλεσθαι (Grinf. *Schol. Hell.*), and see further exx. in Suicer, *Thesaur.* s.v. Vol. I. p. 1157. Θεοσέβεια, an ἄπ. λεγόμεν., scarcely differs in sense from εὐσεβεία, ver. 2; comp. notes.

¹¹ γυνή] 'a woman,' i. e., any one of the class, or in accordance with the idiom of our language (Brown, *Gramm. of Gr.* II. 2. obs. 6, p. 220) 'the woman,' see notes on *Eph.* v. 23.

ἐν ἡσυχίᾳ] Scil. 'without speaking or attempting to teach in the Church:' μὴδὲ φθεγγέσθω, φησὶν, ἐν ἐκκλησίᾳ γυνή, Chrys.

μαθανέτω] 'learn,' i. e., at the public ministrations; in antithesis to διδάσκ., ver. 12. It is obvious that the Apostle's previous instructions, 1 Cor. xiv. 31 sq., are here again in his thoughts. The renewal of the prohibition in Concil. Carth. IV. Can. 99, (A.D. 398), would seem to show that a neglect of the apostolic ordinance had crept into the African Church. Women were permitted, however, to teach privately those of *their own sex*, ib. Can. 12; see Bingham, *Antiq.* XIV. 4. 5. ἐν πάσῃ ὑποταχῇ]

ὑποταγῇ. ¹² διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ
αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. ¹³ Ἀδὰμ γὰρ πρῶ-

¹² διδάσκειν δὲ γυν.] So *Lachm.* and *Tisch.*, ed. 1. with A D F G; 10 mss.; Vulg. It. Goth. al. Cypr. Ambrst. Jerome (much appr. by *Griesb.*, *De Wette*, *Huther*, *Wiesing*). It is difficult to understand what principle except that of opposition to *Lachm.* has induced *Tisch.*, ed. 2, to adopt the reading of the *Rec.* γυναικὶ δὲ διδάσκειν, with J K, great majority of mss.; Syr. (both), Theod. (Mops.), Chrys. Theod. Dam. al.; Ambr. (*Mill Scholz*), when the uncial authority is thus noticeably weak, and the context so plainly favours the reading of the text. The δὲ is thus not for γάρ (Syr.), and has certainly not 'a vim copulativam,' = 'scilicet' Leo, but properly and with its usual adversative force marks the opposition to *μανθανέτω*. We thus, with considerable confidence, reject *Tischendorf's* present reading,

'in all subjection,' i. e. yielding it in all cases, not 'in voller Unterordnung,' Huth.; *πᾶς* is *extensive* rather than *intensive*: see notes on *Eph.* i. 8. On the position occupied by woman in the early Church, it may be remarked that Christianity did not abrogate the primal law of the relation of woman to man. While it animated and spiritualized their fellowship, it no less definitely assigned to them their respective spheres of action; teaching and preaching to men, 'mental receptivity and activity in family life to women,' Neander, *Planting*, Vol. I. p. 147 (Bohn). What grave arguments these few verses supply us with against some of the unnatural and unscriptural theories of modern times.

¹². διδάσκειν δέ] Opposition to *μανθανέτω* ver. 11, see critical note. *Διδάσκειν* is emphatic as its position shows; it does not, however, follow, as the Montanists maintained from 1 Cor. xiv. 5, that a woman might *προφητεύειν* in public. Every form of *public* address or teaching is clearly forbidden as at variance with woman's proper duties and destination; see Neander, *Planting*, l. c. note. Wolf cites Democrites, *Sentent.* [ap. Gale, *Script. Myth.*] γυνή μὴ ἀσκεῖτω λόγον, δεινὸν γάρ.

αὐθεντεῖν] 'to exercise dominion,'

ⲁⲩⲩⲉⲛⲧⲉⲓⲛ [audacter agere

super] Syr.; not 'to usurp authority,'

Auth. Ver., a further meaning not

contained in the word. *Αὐθεντεῖν* (ἀπ.

λεγόμε. in N.T.), found only in late

and eccl. writers (Basil, *Epist.* 52), in-

volves the secondary and less proper

meaning of *αὐθεντίας* (Lobeck, *Phryn.*

p. 120, but comp. Eur. *Suppl.* 442),

scil. *δεσπότης, αὐτοδίκης*, Mæris; so

Hesych., *αὐθεντεῖν. ἐξουσιαεῖν*. The

substantive *αὐθεντία* occurs 3 Macc.

ii. 29; see Suicer, *Thesaur.* Vol. I. p.

573, where verb, adj., and substantive

are explained and illustrated. The

immediate context shows that the

primary reference of the prohibition

is to public ministration (Beng.); the

succeeding arguments, however, de-

monstrate it to be also of universal

application. On this subject see the

brief but satisfactory remarks of Har-

less, *Ethik*, § 52, note, p. 279.

ἀλλ' εἶναι κ. τ. λ.] Inf. dependent on

βούλομαι or some similar verb (not

κελεύω which St. Paul does not use),

to be supplied from οὐκ ἐπιτρέπω, so

1 Cor. xiv. 34; comp. 1 Tim. iv. 3,

Herm. Soph. *Electr.* 72. This form

of brachylogy occurs most commonly

in the case of an antithesis (as here),

τος ἐπλάσθη, εἶτα Εὐα. ¹⁴ καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ

introduced by an adversative conjunction, Jelf, *Gr.* § 895. h.

εἶναι ἐν ἡσυχ. = σιγᾶν 1 Cor. i. c. corresponding to ἐν ἡσυχ. ver. 11. The antithesis between each clause of this, and of the preceding verse is very marked.

13. Ἀδὰμ γάρ] First confirmation of the foregoing command, derived from the Creation. The argument from priority of creation, to be complete, requires the subsidiary statement in 1 Cor. xi. 9, οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα: comp. Est. The remarks of Reuss, *Theol. Chret.* Vol. II. p. 210, note, are unguarded; there is here no 'dialectique Judäique,' but a simple and direct declaration, under the influence of the Holy Spirit, of the typical meaning of the order observed in the creation of man and woman.

ἐπλάσθη] Proper and specific word; ἐκ γαίης πλάσσε, Hesiod *Op.* 70: comp. also Rom. ix. 20, and esp. Gen. ii. 7, ἔπλασεν (γῆν) ὁ Θεὸς τὸν ἄνθρωπον χοῦν ἀπὸ τῆς γῆς: so Joseph. *Antiq.* I. i. 1.

14. καὶ Ἀδὰμ] Second confirmation, deduced from the history of the fall: 'docet Apostolus feminas oportere esse viris subjectas, quia et posteriores sunt in ordine et priores in culpâ,' Primas., cited by Cornel. a Lap. *in loc.*

οὐκ ἠπατήθη] There is no necessity whatever to supply πρῶτος, Theodoret, *Œcum.* i. The emphasis rests on ἀπατᾶν. Adam was not *directly* deceived, Eve was; she says to God, ὁ ὄφεις ἠπάτησέ με; he only says, αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου, καὶ ἔφαγον. We can hardly urge with Beng. 'mulier virum non decepit sed ei persuasit, Gen. iii. 17,' for it can scarcely be doubted that the woman did *deceive* the man (comp.

Chrys.) being in fact, in her very persuasions, the vehicle of the serpent's deceit: it is, however, the first entrance of sin which the Apostle is specially regarding; this came by means of the serpent's ἀπάτη; Eve *directly* succumbed to it (ἀπὸ γυν. ἀρχὴ ἁμαρτίας, Ecclus. xxv. 24), Adam only *indirectly* and *derivatively*. Hence observe in Gen. iii. the order of the three parties in the promulgation of the sentence; the serpent (ver. 13), woman (ver. 15), man (ver. 16). According to the Rabbinical writers (Schoettg. *Hor.* Vol. I. p. 867), Eve was addressed, because it was very doubtful whether man would have yielded.

ἐξαπατηθεῖσα] 'being completely, patently, deceived.' This reading, which is supported by AD*FG; 17, al. (*Lachm., Tisch.*), seems to confirm the foregoing explanation. To preclude appy. any misconception of his meaning, the Apostle adds a strengthened compound, which serves both to show that the moment of thought turns on ἀπατάω, and also to tacitly define the limitation of meaning under which it is used. The prep. ἐκ here conveys the idea of *completion, thoroughness*, Palm u. Rost, *Lex.* s.v. ἐκ, Vol. I. p. 820. Ἡ γυνὴ is here clearly 'the woman,' i. e., Eve, not the sex generally (Chrysost.) The generic meaning comes out in the next verse: Eve was the typical representative of the race.

ἐν παραβάσει γέγονεν] 'became involved in transgression,' 'fell into transgression,' the constr. γίνεσθαι ἐν occurs occasionally (but not 'frequently,' Huther) in the N.T. (e. g., ἐν ἀγωνίᾳ, Luke xxii. 44; ἐν ἐκστάσει, Acts xxii. 17; ἐν δόξῃ, 2 Cor. iii. 7; ἐν ὁμοιώματι, Phil. ii. 7; ἐν λόγῳ κολακείας, 1 Thess. ii. 5) to denote the entrance into, and existence

γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν, ¹⁵ σωθήσεται

in, any given state. On the distinction between εἶναι (*esse*) and γίνεσθαι (*existere et evenire*), see Fritz, *Fritzsche Opusc.* p. 284, note.

15. σωθήσεται δέ] ‘Yet she shall be saved,’ not merely ‘eripietur e noxâ illâ,’ Beng., but in its usual proper and scriptural sense, ‘ad vitam eternam perducetur;’ comp. Suicer, *Thesaur.* s.v., Vol. II. p. 1206. The translation of Peile (founded on the tense), ‘shall be found to have been saved,’ is somewhat artificial; see notes on *Gal.* ii. 16. The tense here only marks simple futurity. The nom. to σωθήσεται is γυνή, in its generic sense; οὐ περὶ τῆς Εὔας ἔφη, ἀλλὰ περὶ τοῦ κοινού τῆς φύσεως, Theod. This is confirmed by the use of the plural, ἐὰν μένωσιν κ.τ.λ., see below.

διὰ τῆς τεκνογονίας] ‘by means of the child-bearing.’ Setting aside all untenable or doubtful interpretations of διὰ (‘in’ Beza, ‘cum’ Rosenm.) and τεκνογονίας (=τέκνα, Syr.; τὸ κατὰ Θεὸν [τέκνα] ἀναγαγεῖν, Chrys., Fell; comp. Stier, *Red. Jcs.*, Vol. III. 13; ‘matrimonium,’ Heinsius), we have two explanations; (α) ‘by child-bearing;’ by fulfilling her proper destiny and acquiescing in all the conditions of woman’s life, Beng., De Wette, Huther, al.; comp. Neander, *Planting*, Vol. I. p. 334 (Bohn): (β) ‘by the child-bearing,’ i. e., by the relation in which woman stood to the Messiah, in consequence of the primal prophecy that ‘her seed (not man’s) should bruise the serpent’s head,’ Gen. iii. 16, Hammond, Peile: ‘the peculiar function of her sex (from its relation to her Saviour) shall be the medium of her salvation.’ This latter interpretation has few supporters, and is either slighted or passed over in silence by the German expositors; when, how-

ever, we consider its extreme appropriateness, and the high probability that the Apostle in speaking of woman’s transgression, would not fail to specify the sustaining prophecy which even preceded her sentence;—when we add to this the satisfactory meaning which διὰ thus bears,—the uncircumscribed reference of σωθήσεται (contr. De W.),—the force of the article (passed over by most expositors),—and, lastly, observe the coldness and jejuneness of (α), it seems difficult to avoid deciding in favour of (β): see the clear and satisfactory note of Hammond *in loc.*

ἐὰν μένωσιν] scil. αἱ γυναῖκες, or rather ἡ γυνή, taken in its collective sense; Winer, *Gr.* § 47, 1. a, p. 415, Blackwall, *Sacr. Class.* Vol. I. p. 85: a necessary limitation of the previous declaration; ἡ τεκνογ. of itself could effect nothing. The plural is referred by Chrysost., and Syr. (as shown by the masc. termination) to τέκνα: this is grammatically admissible (see Winer, *Gr.*, § 65. 7. obs., p. 648), but exegetically unsatisfactory. On the use of ἐὰν with subjunct. (objective possibility; ‘experience will show whether they will abide’), see Hermann, *de Partic. ἀν.* II. 7, p. 97, and notes on *Gal.* i. 9. In applying these principles, however, it must always be remembered that in the N.T. the use of ἐὰν with subj. has nearly entirely absorbed that of εἰ with the opt.; see Green, *Gr.* p. 53.

ἐν πίστει καὶ ἀγ.] On the union of these terms, and the omission, but of course virtual inclusion, of ἐλπίς, compare Reuss, *Theol. Chret.* IV. 22, Vol. II. p. 259. Πίστις here appropriately points, not to ‘eheliche Treue,’ Huth., but to faith in the cardinal promise. καὶ ἀγιασμῷ] ‘La sanctification est donc

δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.

Qualifications of a bishop; he must be of irreproachable morals, a good father of his family, and of good report.

III. Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς

l'état normal du croyant, Rom. vi. 22, 1 Thess. iv. 3 sq.;' Reuss, *Theol. Chret.* iv. 16, Vol. II. p. 167. On σωφροσύνη, see notes on ver. 9.

CHAPTER III. I. ΠΙΣΤΟΣ ὁ ΛΟΓΟΣ] 'Hâc veluti præfatiunculâ attentionem captat,' Justin. Chrysostom refers this to what has *preceded* (comp. ch. iv. 9); the context, however, seems clearly to suggest that, as in ch. i. 15, the reference is to what *follows*. The reading ἀνθρώπινος (D and a few Lat. Vv.) is of course of no critical value (it is not even mentioned by *Tisch.*), but is interesting as seeming to hint at a Latin origin. In ch. i. 15, 'humanus' is found in a few Lat. Vv. (see Sabatier), where it was probably a reading, or rather gloss, *ad sensum* (hum. = benignus). From that passage it was ignorantly and unsuitably imported here into some Lat. Vv., and thence perhaps into the important Cod. Claromont. Charges of Latinisms (though by no means fully sustained), will be found in the *Edinburgh Rev.*, No. CXCL.; see Tregelles, *Printed Text of N.T.*, p. 199 sq. ἐπισκοπῆς] 'office of a bishop.' Without entering into any discussion upon the origin of episcopacy generally, it seems proper to remark that we must fairly acknowledge with Jerome (*Epist.* 73, ad Ocean. Vol. iv. p. 648), that in the Pastoral epp. the terms ἐπίσκοπος and πρεσβύτερος are applied indifferently to the same persons, Pearson, *Vind. Ign.* XIII. p. 535 (Angl. Cath. Lib.), Thorndike, *Gov. of Churches*, III. 3, Vol. I. p. 9 (ib.). The first was borrowed from the Greeks (ὁ παρ' Ἀθηναίων

εἰς τὰς ὑψηλούς πολεὺς ἐπισκέψασθαι τὰ παρ' ἐκάστοις πεμπόμενοι, Suidas s.v. ἐπίσκ., Dion. Hal. *Antiq.* II. 76, see Hooker, *Eccl. Pol.* VII. 2. 2, and exx. in Elsner, *Obs.* Vol. II. p. 293), and pointed to the office on the side of its *duties*: the second, which marked primarily the age of the occupant, was taken from the *Jews* (Hammond, on *Acts* xi. 30), and pointed to the office on the side of its *gravity* and *dignity*, comp. 1 Pet. v. 1; Neander, *Planting*, Vol. I. p. 143 (Bohn). While this cannot be denied, it may be fairly urged on the other hand (1), That the ἰσοδυναμία of the two words in the N.T. appears of this kind, that while πρεσβύτερος, conjointly with ἐπίσκοπος, refers to what was subsequently the higher order, it is rarely used in the N.T. (comp. James v. 14?) to specially denote what was subsequently the lower; comp. Hammond *Dissert.* iv. 6, Vol. IV. p. 799 sq.; to which may be added that in the second century no one of the lower order was ever termed an ἐπίσκοπος, Pearson, *Vind. Ign.* ch. XIII. 2, and (2), That there are indelible traces in the N.T. of an office (by whatever name called, ἄγγελος κ.τ.λ.) which, possibly, first arising from a simple προεδρία of a board of πρεσβύτεροι (comp. Jerome on *Tit.* i. 5, Vol. IV. p. 413, ed. Ben.) grew under Apostolic sanction and by Apostolic institution into that of a single definite rulership 'over a whole body ecclesiastical;' see esp. Blunt, *Sketch of the Church*, Sermon I. p. 7 sq.; and comp. Saravia, *de Divers. Grad.* ch. x. p. 11 sq. We may conclude by observing that the subsequent official distinction between the

ὁρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. ² δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώ-

two orders (*traces* of which may be observed in these epp.) has nowhere been stated more ably than by Bp. Bilson, as consisting in two prerogatives of the bishop, 'singularity in succeeding, and superiority in ordaining,' *Perpet. Gov.* XIII. p. 334 sq. (Oxf. 1842). Of the many treatises written on the whole subject, this latter work may be especially recommended to the student. Bilson is, indeed, as Pearson (*Vind. Ign.* ch. III.) truly says, 'vir magni in ecclesiâ nominis.' ὁρέγεται] 'seeketh after;' there is no idea of 'ambitious seeking' couched in this word, De W.; it seems only to denote the definite character, and perhaps manifestation, of the desire, the 'stretching out of the hands to receive,' whether in a good (Heb. xi. 16), or in a bad (ch. vi. 10) application; comp. Wieseler, *Chronol.* p. 301, note. ἔργου] 'work,' not 'bonam rem,' Castal., but definitely 'function,' 'occupation,' comp. 2 Tim. iv. 5, and see notes on Eph. iv. 12.

2. οὖν] 'then,' continuative, Donalds. *Gr.* § 604. The proper *collective* sense of this particle (Klotz, *Devar.* Vol. II. p. 717) may, however, be clearly traced in the reference to the foregoing words, καλοῦ ἔργου: so acutely Bengel, 'bonum negotium bonis committendum.'

τὸν ἐπίσκοπον] 'every bishop' or (according to our idiom) 'a bishop;' the article is not due so much to the implication of ἐπίσκ. in ἐπισκοπῆς, ver. 1 (Green, *Gr.* p. 140), as to the generic way in which the subject is presented; comp. Middleton, *Art.* III. 2. 1, notes on Gal. iii. 20. Huther here calls attention to two facts in relation to ἐπίσκ. (1), That except here and

Tit. i. 7, St. Paul only uses the term *once*, Phil. i. 1; we ought perhaps to add Acts xx. 28; (2), That the singular is used here, and still more noticeably in Tit. *l.c.* where πρεσβύτεροι had just preceded. Of these two points (1) seems referrible to the later date, as well as the different subject of these epp.; (2) to the desire of the Apostle to give his instructions their broadest application by this generic use of the article.

ἀνεπίλημπτον] 'irreproachable;' ἀμempton, ἀκατάγνωστον, Hesych. There seems no authority for the assertion of Bloomf. (quoted by Peile), that ἀνεπίλ. is 'an agonistic term;' it appears only used in an ethical sense, as 'qui nullum in agendo locum dat reprehensionis,' Tittm., μὴ παρέχων κατηγορίας ἀφορμὴν, Schol. Thucyd. v. 17, and differs from ἀμemptos as implying not 'qui non reprehenditur,' but 'qui non dignus est reprehensione, etiamsi reprehendatur,' Tittm. *Synon.* I. p. 30. Hence its union with ἄσπιλος, ch. vi. 14, and with καθαρὸς, Lucian, *Pisc.* 8; comp. Polyb. *Hist.* xxx. 7. 6, where, however, the sense seems simply privative: see further exx. in Elsner, and Suicer, *Thesaur.* s.v.

μιᾶς γυναικὸς ἄνδρα] These much contested words have been explained in three ways; (a) in reference to any deviation from morality in respect of marriage; 'whether by concubinage, polygamy, or improper second marriages' [comp. 1 Cor. vii. 2], Matthies; so appy. Theodoret, τὸν μίᾳ μόνῃ γυναικὶ συνοικοῦντα σωφρόνως; (b) *contemporaneous* polygamy, which at that time still seems to have prevailed among the Jews, Joseph. *Ant.* xvii. 1. 2, πάτριον γὰρ ἐν ταύτῃ πλειεῖσιν ἡμῖν συνοικεῖν; Justin Mart., *Trypho*,

φρονα, κόσμιον, φιλόξενον, διδακτικόν, ³ μὴ πάροιον,


§ 134: so Calv., Beng. al.: (c) *successive* polygamy, whether (a) specially, after divorce, Hamm., Suicer (*Thesaur.* s.v. *διγαμία*); or (β) generally, after loss of first wife, *however happening*, Fell, and appy. Huth., Wiesing, al. Of these (a) is clearly too undefined; (b) is in opposition to the corresponding expression in ch. v. 9; (c, a) is plausible, but when we consider the unrestrictedness of the formula,—the opinions of the most ancient writers (Hermas, *Past. Mand.* iv., Tertull. *de Monogam.* xii., Athenagoras, *Legat.* p. 37, ed. Morell, 1636, Origen, in *Lucan.* xvii., Vol. v. p. 157, ed. Lommatsch; see Heydenr. p. 166 sq., Coteler's note on Herm. l. c.),—the decisions of some councils, e.g. Neocæs. (A.D. 314) Can. 3, 7, and the guarded language of even Laod. (A.D. 363?) Can. 1,—the hint afforded by paganism in the case of the woman ('univira'),—and lastly, the propriety in the particular cases of ἐπίσκοποι and διάκονοι (ver. 8) of a greater temperance (mox νηφάλιον, σώφρονα) and a manifestation of that περί τὸν ἔνα γάμον σεμνότης (Clem. Alexandr. *Strom.* iii. 1, Vol. i. p. 511, Potter), which is not unnoticed in Scripture (Luke ii. 36, 37), we decide in favour of (c, β), and consider the Apostle to declare the contraction of a *second marriage* to be a disqualification for the office of an ἐπίσκοπος, or διάκονος. The position of Bretschn., that the text implies a bishop *should be married* (so Maurice, *Unity*, p. 632), does not deserve the confutation of Winer, *Gr.* § 17. 4, p. 126, note.

νηφάλιον] 'sober,' either in a *metaphorical* sense (σώφρων, Suidas) as the associated epithets and the use of νήφω in good Greek (e.g. Xenoph. *Conviv.* viii. 21) will certainly war-

rant, or perhaps more probably (as μὴ πάροιος, ver. 3, is not a mere synonym, see notes) in its *usual* and *literal* meaning. Νήφειν, indeed (γρηγορεῖν, σωφρονεῖν βίω Hesych.) occurs six times in the N.T., 1 Thess. v. 6, 8, 2 Tim. iv. 5, 1 Pet. i. 13, iv. 7, v. 8, and in all, except perhaps 1 Thess. l. c., is used metaphorically; as however the adj. both in ver. 11 (see notes) and appy. Tit. ii. 2 is used in its literal meaning, it seems better to preserve that meaning in the present case; so De W., but doubtfully, for see ib. *on Tit. l. c.* Under any circumstances the derivative transl. 'vigilant,' Auth. Ver., διεγρηγμένος, Theodoret, though possibly defensible in the verb (see *Etym. M.* s.v. νήφειν), is needlessly and doubtfully wide of the primary meaning; on the derivation see notes on 2 Tim. iv. 5.

σώφρονα, κόσμιον] 'sober-minded or discreet, orderly.' The second epithet here points to the outward exhibition of the inward virtue implied in the first, ὥστε καὶ διὰ τοῦ σώματος φαίνεσθαι τὴν τῆς ψυχῆς σωφροσύνην, Theodoret: see notes on ch. ii. 9. On φιλόξενον, see notes on Tit. i. 8.

διδακτικόν] 'apt to teach,' Auth. Ver., 'lehrhaftig,' Luther; not only 'able to teach' (Theod.), comp. Tit. i. 9, but in accordance with the connexion in 2 Tim. ii. 24, 'ready to teach,'

'skilled in teaching,'  [doctor]

Syr.; τὸ δὲ μάλιστα χαρακτηρίζον τὸν ἐπίσκοπον τὸ διδάσκειν ἐστίν, Theophyl.; see Suicer, *Thesaur.* s.v., Vol. i. p. 900, comp. Hofmann, *Schriftb.*, Vol. II. 2, p. 253. On the qualitative termination -κός, see Donalds. *Cratyl.* § 254, p. 422.

3. πάροιον] 'violent over wine,' Tit. i. 7; not simply synonymous

μὴ πλήκτην, ἀλλ' ἐπεικῇ, ἄμαχον, ἀφιλάργυρον, 4 τοῦ
ιδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ

with φιλῶνον or with οἶνω πολλῶ προσέχοντα, ch. iii. 8 (Ziegler, *de Episc.* p. 350), but including drunkenness and its manifestations: so appy. Syr.

𐤀𐤓𐤌𐤍 𐤕𐤓𐤕𐤍 ; 𐤀𐤓𐤌𐤍 ['a transgressor over wine,' Etheridge, not 'sectator vini,' Schaaf.; see Michaelis in Cast. *Lex.*, and comp. Heb. x. 28]; comp. Chrys., τὸν ὑβριστὴν, τὸν αὐθάδη, who, however, puts too much out of sight the origin, οἶνος: comp. παροίνιος Arist. *Acharn.* 981, and the copious lists of exx. in Krebs, *Obs.* p. 352, Loesner, *Obs.* p. 396. The simple state is marked by μέθυσος (1 Cor. v. 11, vi. 10), the exhibitions of it by πάροις; τὸ παροινεῖν ἐκ τοῦ μεθύειν γίγνεται, Athen. x. § 62, p. 444.

πλήκτην] 'a striker,' Tit. i. 7; one of the specific exhibitions of παροινία. Chrysost. and Theodoret (comp. also Kypke, *Obs.* Vol. II. p. 356) give this word too wide a reference (πλήττειν τῶν ἀδελφῶν τὴν συνελθῆσιν). Its connection both here and Tit. *l.c.* certainly seems to suggest the simple and strict meaning; see Suicer, *Thesaur.* s.v. Vol. II. p. 751, where both meanings are noticed.

ἐπεικῇ, ἄμαχον] 'forbearing, not contentious,' Tit. iii. 2, but in a reversed order; generic opposites to the two preceding terms. The force of ἐπεικῆς is here illustrated by the associated adj.; the ἄμαχος is the man who is not aggressive (Beng. on Tit. *l.c.*) or pugnacious, who does not contend; the ἐπεικῆς goes further, and is not only passively non-contentious, but actively considerate and forbearing, waving even just legal redress, ἐλαττωτικὸς καλπερ ἔχων τὸν νόμον βοηθόν, Aristot. *Nicomach. Eth.* v. 14. The latter word is also illustrated by

Trench, *Synon.* 43, but the result is vitiated by the doubly erroneous derivation 'from εἶκω, εἰοικα, cedo' (sic).

ἀφιλάργυρον] 'not a lover of money;' only here and Heb. xiii. 5. This epithet is not under the vinculum of ἀλλά, but is co-ordinate with the first two negatived predicates, and perhaps has a retrospective reference to φιλόξενον (Theophyl.). On the distinction between φιλαργυρία ('avarice') and πλεονεξία ('covetousness'), see Trench, *Synon.* § 24.

4. ἰδίου] 'his own,' emphatic, and in prospective antithesis to Θεοῦ, ver. 5. On the use of ἴδιος in the N. T., see notes on Eph. v. 22, and on its derivation (from pronoun ἴ) comp. Donalds. *Cratyl.* § 139, 152.

ἐν ὑποταγῇ is not to be connected closely with ἔχοντα (Matth.), but appended to ἔχοντα τέκνα, and is thus a kind of adjectival clause specifying the moral sphere in which they were to move; see Tit. i. 6, comp. 1 Tim. ii. 9, Matth. vi. 29 al. If ὑπότακτα had been used, though the meaning would have been nearly the same, the idea presented to the mind would have been different: in the one case ὑποταγή would have been noticed as a simple attribute, in the present case it is represented as the moral element with which they were surrounded. The transition from actual (Luke, vii. 25), to figurative environment (Matth. *l.c.*) and thence to deportment (ch. ii. 9), or, as here, to moral conditions seems easy and natural.

μετὰ πάσης κ.τ.λ.] Closely connected with ὑποταγῇ, specifying the attendant grace with which their obedience was to be accompanied; see notes on ch. ii. 2.

μετὰ πάσης σεμνότητος, 5 (εἰ δέ τις τοῦ ἰδίου οἴκου
προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται;) ⁶
μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέσῃ τοῦ δια-

5. εἰ . . . οὐκ οἶδε] It is perhaps scarcely necessary to remark that there is here no irregularity; 'οὐ arctissime conjungi cum verbo [not always necessarily a *verb*, compare Schæfer, *Demosth.* Vol. III. p. 288] debet, ita ut hoc verbo conjunctum unam notionem constituat, cujusmodi est οὐκ οἶδα nescio,' Herm. *Viger.* No. 309. This seems more simple than to refer it here, with Green, (*Gr.* p. 119) to any especial gravity or earnestness of tone. The use of εἰ οὐ in the N. T. is noticeably frequent; see exx. in Winer, *Gr.* § 59. 6, p. 568 sq., and for a copious list of exx., principally from later writers, Gayler, *Part. Neg.* v. p. 99 sq. δέ] The reasonableness and justice of the requisition, τοῦ ἰδίου κ.τ.λ., is parenthetically confirmed by an adversative clause; Winer, *Gr.* § 57, 8, p. 531. The argument, as Huther observes, is 'a minori ad majus.'

ἐπιμελήσεται] 'can he take charge' ethical future, involving the notion of 'ability,' 'possibility'; πῶς δυνήσεται, Chrysost.; see Winer, *Gr.* § 41. 6, p. 323, Thiersch, *de Pent.* III. 11 d, p. 159, and notes on *Gal.* ii. 5. Similar uses of ἐπιμελεῖσθαι, 'curam gerere,' scil. 'saluti alicujus prospicere,' Bretschn. (comp. Luke, x. 35), are cited by Raphel *in loc.*

6. μὴ νεόφυτον] 'not a recent convert' (τὸν νεοκατήχητον, Chrys., τὸν εὐθὺς πεπιστευκότα, Theod.), rendered somewhat paraphrastically in Syr.

ܣܝܕܝܢܐ ܡܠܝܬܐ [‘puer discipulatus’]: the word is copiously illustrated by Suicer, *Thesaur.* Vol. II. p. 394. This and the following qualification are not specified in the parallel passage, Tit.

i. 6 sq.: there is, however, surely no reason for drawing from the present restriction any unfavourable inferences against the authenticity of this ep.; comp. Schleierm. *über 1 Tim.* p. 46. If the later date of the ep. be admitted, Christianity would have been long enough established at Ephesus to make such a regulation natural and easy to be complied with: see Wiesing. *in loc.*

τυφωθεῖς] ‘besotted, or clouded, with pride;’ only here, ch. vi. 4, and 2 Tim. iii. 4. Both the derivation (ΘΥΠ-, *τύφω*, Benfey, Vol. II. p. 275, less probably *τυφός*, Harpocr. 175. 16) and the combinations in which *τυφώω* is used (e.g. Polyb. *Hist.* III. 81. 1, ἀγνοεῖ καὶ τετύφωται; sim. Demosth. *Fals. Leg.* 409, μαλινομαι καὶ τετύφωμαι; ib. *Phil.* III. 116, ληρέιν καὶ τετυφώσθαι; Lucian, *Nigrin.* 1, ἀνοήτου τὲ καὶ τετυφωμένου, &c.) seem to show that the idea of a ‘beclouded’ and ‘stupid’ state of mind must be associated with that of pride; *obnubilation*, however produced, seems the primary notion, that produced by pride or vanity (*κενοδοξήσας*, Syn. Hier.) the more usual application: so Hesychius *τύφος* ἀλαζονία, ἔπαρσις, *κενοδοξία*; comp. Philo, *Migr. Abrah.* § 24, Vol. I. p. 457 (ed. Mang.), *τύφου καὶ ἀπαιδεύσεως καὶ ἀλαζονίης γέμοντες*.

κρίμα τοῦ διαβόλου] ‘judgment of the devil.’ The meaning of these words is somewhat doubtful. As κρίμα, though never *per se* anything else than *judicium*, will still admit of some modification in meaning from the context (comp. Fritz. *Rom.* ii. 3. Vol. I. p. 94), διαβόλου may be either (a) gen. *subjecti*, ‘the accusing judgment of the devil’ (Matth., Huther); or (b) gen. *objecti*, ‘the judgment

βόλου. 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν,
ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου.

The deacons must also
be similarly irreproach-
able, and of good report; the deaconesses too must be faithful.

8 Διακόνους ὡσαύτως σεμνοὺς, μὴ διλό-

passed upon the devil.' In the former case *κρίμα* has more the meaning of 'crimination' (Beza), in the latter of 'condemnatio' (Coray, al.). As the gen. διαβόλου in the next verse is clearly *subjecti*, interpr. (a) is certainly very plausible. Still as there is no satisfactory instance of an approach to that meaning in the N. T.—as *κρίμα* seems naturally to point to God (Rom. ii. 2),—as it is elsewhere found only with a gen. *objecti* (Rom. iii. 8, Rev. xvii. 1; xviii. 20 is a peculiar use),—and as the position of τοῦ διαβ. does not seem here to imply so close a union between the substantives as in ver. 7, we decide, with Chrys. and nearly all the ancient interpreters in favour of (b), or the gen. *objecti*. Matthies urges against this the excess of lapse which would thus be implied; the force of the allusion must, however, be looked for, not in the extent of the fall, but in the *similarity* of the circumstances: the devil was once a ministering spirit of God, but by insensate pride fell from his hierarchy: comp. Jude 9, and Suicer, *Thesaur.* s.v. διάβ., Vol. I. p. 851. On the meaning and use of διάβ. see notes on *Eph.*, iv. 27; the translation 'calumniatoris,' Grinf. al., is not consistent with its use in the N. T.

7. δὲ καὶ] 'But, instead of being a νεόφυτος, one of whose behaviour in his new faith little can be known, he must have a good testimony (not only from those within the Church, but) also from those without.' ἀπὸ-τῶν ἔξωθεν] 'from those without;' the prep. certainly does not imply 'among,' Conyb. and Hows., but marks correctly the source from which

the testimony emanates: on the distinction between ἀπὸ and παρά, esp. with verbs of 'receiving,' see Winer, *Gr.* § 51 a, p. 443, note. Οἱ ἔξωθεν (in other places οἱ ἔξω, 1 Cor. v. 12, 13, Col. iv. 5, 1 Thess. iv. 12), like the Jewish *גוי*, is the regular designation for all not Christians, all those who were not *οἰκείοι τῆς πίστεως*, see Kypke, *Obs.* Vol. II. p. 198, and the Rabbinical citations in Schoettg. *Hor.* (on Cor. l.c.) Vol. I. p. 600.

ὀνειδισμὸν κ.τ.λ.] The omission of the prep. before παγίδα is certainly an argument in favour of joining *ὀνειδ.* with τοῦ διαβόλου (De Wette). The isolated position, however, of *ὀνειδ.* and the connection of thought in ch. v. 14, 15, seem in favour of *ὀνειδ.* being taken *absolutely*; 'the reproachful comments and judgment,' whether of those without (Chrys.) or within the Church. On the termination -(σ)μος (action of the verb proceeding from the subject) and its prevalence in later Greek, see Lobeck, *Phryn.* p. 511; comp. Donalds. *Cratyl.* § 253, p. 420. The expression, *παγίς τοῦ διαβ.* occurs again 2 Tim. ii. 26; so similarly 1 Tim. vi. 9: it is added to *ὀνειδ.* not exexegetically (τὸ εἰς σκάνδαλον προκείμεθα πολλῶν παγίς ἐστι διαβ., Theophyl.), but rather as marking the temptations that will be sure to follow the loss of character; 'quid spei restat ubi nullus est peccandi pudor?' Calv.

8. διακόνους] 'deacons;' only used again by St. Paul in this special sense Phil. i. 1, and (fem.) Rom. xvi. 1, though appy. alluded to Rom. xii. 7, 1 Cor. xii. 28, and perhaps 1 Pet. iv. 11. The office of *διάκονος* (*διήκω*,

γους, μὴ οὖν ὧ πολλῶ προσέχοντας, μὴ αἰσχροκερδεῖς,
 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

Buttm. *Lexil.* § 40), originally that of an *almoner* of the Church (Acts, vi. 1 sq.), gradually developed into that of an *assistant* (ἀντιλήψεις, 1 Cor. 1. c.) and *subordinate* to the presbyters (Rothe, *Anfänge*, § 23, p. 166 sq.): their fundamental employment, however, still remained to them; hence the appropriateness of the caution, μὴ αἰσχροκερδεῖς, Neander, *Planting*, Vol. I. p. 34 sq. (Bohn). On the duties of the office, see esp. Bingham, *Antiq.* Book II. 20. 1 sq., Suicer, *Thesaur.* s. v. Vol. I. p. 869 sq., and Thomassin, *Discipl. Eccl.* Part I. 2. 29 sq.

ὡσαύτως] ‘in like manner,’ as the foregoing class included in the τὸν ἐπίσκοπον, ver. 2: it was not to be ὡς ἐτέρως (Arist. *Elench. Soph.* 7) in any of the necessary qualifications for the office of a deacon, but ὡσαύτως as in the case of the bishops.

διλόγους] ‘double-tongued,’ Auth. Ver.; ‘speaking doubly,’ Syr.: ἀπαξ λεγόμεν.; mentioned in Poll. *Onomast.* II. 118. The meaning is rightly given by Theodoret, ἑτέρα μὲν τούτῳ ἑτέρα δὲ ἐκείνῳ λέγοντες. Grinfield (*Schol. Hell.*) compares δίγλωσσος, Prov. xi. 13, Barnab. *Epist.* § 19; add διχόμυθος Eurip. *Orest.* 890.

προσέχοντας] ‘giving (themselves) up to;’ προσέχειν thus used is more commonly found with abstract nouns, e.g. ἀναγνώσει, ch. iv. 13, δικαιοσύνῃ, Job xxvii. 6. Here, however, οἶνος πολλὸς (and so probably *θυσιαστήριον*, Heb. vii. 13, comp. *θάλασσα*, Plut. *Thes.* 17) approaches somewhat to the nature of an abstract noun. This verb is only used in the Pastoral epp.

αἰσχροκερδεῖς] ‘greedy of base gains,’ only here and Tit. i. 7. The adverb occurs 1 Pet. v. 2. As in all these cases the term is in connection with an office

in the Church, it seems most natural (with Huther) to refer it not to gains from unclean (comp. Syr.) or disgraceful actions (Theodor.), but to dishonesty with the alms of the Church or any abuse of their spiritual office for purposes of gain, comp. Tit. i. 11.

9. ἔχοντας] ‘having,’ or (in the common ethical sense, Crabb, *Synon.* p. 252, ed. 1826) ‘holding,’ Auth. Ver., ‘behaltend,’ De Wette: not for κατέχοντας, Grot., a meaning more strong than the context requires and the use of the simple form will justify; see notes on ch. i. 19. The emphasis falls on ἐν καθ. συνειδ., not on the participle.

τὸ μυστ. τῆς πίστεως] ‘the mystery of the faith.’ Owing to the different shades of meaning which *μυστήριον* bears, the genitive in connection with it does not always admit the same explanation; see notes on Eph. i. 9, iii. 4, vi. 19. Here *πίστεως* is appy. a pure *possessive* gen.; it was not merely that about which the *μυστ.* turned (gen. *objecti*, Eph. i. 9), nor the subject of it (gen. of *content*; this would tend to give *πίστις* an objective meaning, comp. exx. in Bernhardt, *Synt.* III. 44. p. 161), nor exactly the substance of the *μυστ.* (gen. *materiae*, Eph. iii. 5), but rather that to which the *μυστήριον* appertained: the truth, hitherto not comprehensible, but now revealed to man, was the *property*, *object*, of faith, that on which faith exercised itself. So very similarly ver. 16, τὸ μυστ. τῆς εὐσεβείας, ‘the mystery which belonged to, was the object contemplated by, godliness; the hidden truth which was the basis of all practical piety.’ See Tittm. *Synon.* I. p. 147, and comp. Reuss, *Theol.* IV. 9, Vol. II. p. 89. *Πίστις* is

¹⁰ καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἴτα διακονείτωσαν, ἀνέγκλητοι ὄντες. ¹¹ γυναῖκας ὡσαύτως σεμνάς, μὴ διαβό-

faith considered *subjectively*; not *objective* faith ('doctrina fidei'), a very doubtful meaning in the N. T.: see notes on *Gal.* i. 24. On the meaning of *μυστήριον*, see Saunderson, *Serm.* 9 (ad Aul.), Vol. I. p. 227 (Jacobs), and the notes on *Eph.* v. 32.

ἐν καθαρᾷ συνειδ.] Emphatic; defining the 'ratio habendi,' and in close connection with the participle: the *καθαρὰ συνειδ.* was to be, as it were, the ensphering principle, see 2 Tim. i. 13. On *συνειδ.* see notes on ch. i. 5.

10. καὶ οὗτοι δέ] 'And these also;' 'and these moreover;' comp. 2 Tim. iii. 12, καὶ πάντες δὲ οἱ θέλοντες κ.τ.λ. These words. (appy. not *clearly* understood by Huther) admit only of one single explanation. In the formula καὶ—δέ, like the Latin 'et—vero,' or the 'et—autem' of Plautus (see Hand. *Tursell.* Vol. I. p. 588), while each particle retains its proper force, both together often have 'notionis quandam consociationem;' see Klotz, *Devar.* Vol. II. p. 645. Thus while καὶ is copulative or ascensive, and δέ adversative, the union of the two frequently causes δέ to revert from its more marked, to its primary and less marked, adversative force, 'in the second place' (comp. Donalds. *Cratyl.* § 155. p. 256), so that the whole formula has more of an *adjunctive* character, and only retains enough of a faint retrospective opposition to more sharply define, expand, or strengthen, the tenor of the preceding words. Speaking roughly we might say, 'καὶ conjungit, δέ intendit;' the true rationale, however, of the construction is best seen when μὲν is found in the preceding clause, e.g. Xenoph. *Cyrop.* VII. i. 30, compare Acts, iii. 22, 24. The formula then may be translated

with sufficient accuracy, 'and—also,' 'and—too,' the translation slightly varying according as the *copulative* or *ascensive* force of καὶ is most predominant. In Homer καὶ δέ is found united, in subsequent writers one or more words are interpolated; Hartung, *Partik.* δέ, 5. 2, 3, Vol. I. p. 181 sq., see also Lücke on 1 John, i. 3, and comp. Matth. Gr. § 616. St. Paul's use of it is not confined to these epp. (Huther), for see Rom. xi. 23. It is used indeed by every writer in the N. T. except St. James and St. Jude, principally by St. Luke and St. John, the latter of whom always uses it with emphasis; in several instances, however (e.g. Luke, x. 8, John, vi. 51), owing probably to ignorance of its true meaning, MSS. of some authority omit δέ.

δοκιμαζέσθωσαν] 'let them be proved,' not, formally, by Tim. or the elderhood (De W. compares *Constit. Apost.* VIII. 4), but generally by the community at large among which they were to minister. The qualifications were principally of a character that could be recognised without any formal investigation.

ἀνέγκλητοι ὄντες] 'being unaccused,' 'having no charge laid against them;' i. e. provided they are found so; condition under which they were to undertake the duties of the office. The translation of participles (as has frequently been observed) must be modified according to the context: see Winer, *Gr.* § 46. 12. p. 413. On the distinction between ἀνέγκλητος ('qui non accusatus est') and ἀνεπιληπτος ('in quo nulla justa causa sit reprehensionis'), see Tittm. *Synon.* I. p. 31, and comp. Tit. i. 6.

11. γυναῖκας ὡσαύτως] 'women in like manner when engaged in the

λους, νηφαλίους, πιστὰς ἐν πᾶσιν. ¹² διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. ¹³ οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἐαν-

same office.' It is somewhat difficult to decide whether, with the Greek commentators, we are here to understand by γυνᾱίkas (a) *wives of the deacons*, Auth. Ver., Coray, Huth., and as dependent in structure on ἔχοντας, Beng.; or (b) *deaconesses* proper, γυνᾱίκες being used rather than διάκονοι (fem.), Rom. xvi. 1, to prevent confusion with masc. The other possible interpr. 'wives of deacons and ἐπίσκ.' (Beza, Wieseler, *Chronol.* p. 309) does not suit the context, which turns only on διάκονοι; obs. ver. 12. Huther defends (a) on the ground that in one part of the deacon's office (care of sick and destitute) their wives might be fittingly associated with them; this is plausible; when, however, we observe the difference of class to which ὡσαύτως seems to point (ver. 8, ch. ii. 9, Tit. i. 3. 6),—the omission of αὐτῶν,—the order and parallelism of qualifications in ver. 8. and 11, coupled with the suitable change of διλόγους to διαβόλους, and the substitution of πιστὰς ἐν πᾶσιν for the more specific αἰσχροκ. (deaconesses were probably almoners, Coteler, *Const. Apost.* III. 15, but in a much less degree),—the absence of any notice of the wives of ἐπίσκοποι,—and lastly the omission of any special notice of *domestic* duties, though it follows (ver. 12) in the case of the men, we can scarcely avoid deciding (with Chrys.) that (b) 'diaconissæ' are here alluded to. On the duties of the office, see Bingham, *Antiq.* II. 22, 8 sq., Suicer, *Thesaur.* s.v. δᾱκ. Vol. I. p. 864, Herzog, *Real-Encycl.* s.v. Vol. III. p. 368, and the special treatise of Ziegler, *de Diacon. et Diaconiss.* Witteb. 1678.

διαβόλους] 'slandrous,' 'traducers,' καταλάλους, Theophyl.; only in the Pastoral epp.: twice in reference to women, here and Tit. ii. 3; once in ref. to men, 2 Tim. iii. 3: see the good article on the word in Suicer, *Thesaur.* Vol. I. p. 848 sq.

νηφαλίου κ. τ. λ.] 'sober, faithful in all things.' The evident parallelism between the qualifications in ver. 8. and the present, seem to imply that νηφάλ. has its literal meaning; see notes on ver. 2. The last qualification, πιστὰς ἐν πᾶσιν, is stated very generally; it does not, of course, preclude a ref. to domestic calls and cares (see Huther), but it certainly seems far more applicable to ecclesiastical duties.

12. διάκονοι κ. τ. λ.] Exactly the same qualifications in respect of their domestic relations required in the διάκονοι as in the ἐπίσκοπος: see notes on ver. 4.

13. γάρ] The importance of the office is a sufficient warrant for the reasonableness of the preceding requisitions. βαθμὸν καλόν] 'a good degree,' Auth. Ver. Βαθμός an ἄπ. λεγόμεν. in N.T. (not an Ionic form of βασμός, Mack., but the very reverse: comp. ἀριθμός, ἀρθμός, and Donalds. *Cratyl.* § 253), has received three different explanations; either (a) 'an (ecclesiastical) step,' in reference to an advance to a higher spiritual office, Æth., Jerome, and appy. Chrys. al.; (b) 'a post,' in reference to the honourable position a deacon occupied in the Church, Matth., Huther; (c) 'a degree,' in reference to the judgment of God, and to their reward ἐν τῷ μέλλοντι βίῳ, Theod., De Wette al. Of these (a) appears, on exegetical

τοῖς καλὸν περιποιοῦνται καὶ πολλὴν παρῥησίαν ἐν πίστει
τῇ ἐν Χριστῷ Ἰησοῦ.

I write this to guide thy
conduct in the church
of the living God; verily

14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν

of the living God; verily great is the mystery of godliness.

grounds, clearly untenable; for surely such a ground of encouragement as ecclesiastical promotion (were this even historically demonstrable, which appears not the case in the first two centuries) seems strangely out of place in St. Paul's mouth, and preserves no harmony with the subsequent words. Against (b) the aor. *διακον.* is not fairly conclusive, as it may admit a reference not necessarily to a *remote*, but to an *immediate* past; the *περιποίησις* of a good position would naturally ensue after *some* discharge of the *διακονία*. The associated clause, however, and the use of the term *παρῥησία*, especially with its modal adjunct *ἐν πίστει* κ. τ. λ., both seem so little in harmony with this ecclesiastical reference, while on the other hand they point so very naturally to the position of the Christian with respect to *God* (see notes on *Eph.* iii. 12, and comp. *Heb.* iv. 16, 1 John ii. 28, iii. 21), and derive so very plausible a support from the appy. parallel passage, ch. vi. 19, that we decide somewhat unhesitatingly in favour of (c), and refer *βαθμὸς* to the step or *degree* which a faithful discharge of the *διακονία* would acquire in the eyes of God.

περιποιοῦνται ἑαυτοῖς] 'acquire, obtain for themselves,' only here and *Acts* xx. 28 (a speech of St. Paul's); compare also 1 *Thess.* v. 9, *περιποίησιν σωτηρίας*, which seems indirectly to yield considerable support to the foregoing interpretation of *βαθμὸν*. For exx. of the reflexive pronoun with middle verbs, see Winer, *Gr.* § 39. 6, p. 298. The insertion here perhaps makes the personal reference a little more certain and definite: the duties

of the deacon had commonly reference to *others*.

παρῥησίαν]

Properly 'openness' (*Mark* viii. 32, abl., and frequently in *St. John*), and thence 'freedom—boldness' (*Acts* iv. 13) of speech; *derivatively*, that 'confidence and boldness of spirit' (*ἁδεια*, *Suidas*), with which the believer is permitted and encouraged (*Heb.* iv. 16) to approach his heavenly Father; 1 *John* ii. 28, iii. 21, &c. The use of *παρρ.* in reference to the final reward, is clearly evinced in 1 *John* iv. 17. Huther urges that this derivative meaning always arises from, and is marked by, its concomitants, *πρὸς τὸν Θεόν*, 1 *John* iii. 21, &c. Here *ἐν πίστει* κ. τ. λ. does seem such an adjunct; at any rate, 2 *Cor.* vii. 4 (adduced by Huther), where there is no similar addition, cannot plausibly be compared with the present case: see *De Wette in loc.*, whose note on this passage is full and explicit.

ἐν πίστει κ. τ. λ.] 'in faith which is in Christ J.' By the insertion of the article (2 *Tim.* i. 13, iii. 15), two moments of thought are expressed, the latter of which explains and enhances the former: 'in fide (*πίστις* was the foundation, substratum, of the *παρρ.*) *ἐάque* in Chr. Jes. collocatâ,' see *Fritz. Rom.* iii. 25, Vol. i. p. 195. The article is not uncommonly omitted (*Gal.* iii. 26, *Eph.* i. 15, *Col.* i. 4) on the principle explained in notes on *Eph.* i. 15. On the meaning of *πιστ. ἐν*, comp. notes on ch. i. 16.

14. ταῦτα] 'These things,' not 'totam epistolam,' Beng., but more probably 'these foregoing brief directions,' Hamm. If St. Paul had here adopted the epistolary aorist (comp.

πρός σε τάχιν· 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος,

notes on *Gal.* vi. 11), the latter reference would have been nearly certain. The use of the present leaves it more doubtful, and remands us to the context; this (comp. ver. 15) certainly seems to limit ταῦτα to 'superiora illa de Episcoporum, Diaconorumque officiis,' Goth. ap. *Pol. Syn.* On the uses of γράφω and ἔγραψα, see Winer *Gr.* § 41. 5, p. 322.

ἐλπίζων] 'hoping,' i. e., 'though I hope,' Leo, Winer *Gr.* § 36. 3, p. 280. The actual reason of his writing is implied in the following verse, ἵνα εἰδῇς κ.τ.λ. τάχιν] 'more quickly:' not, on the one hand, 'compar. absoluti loco positum,' Beza, τάχιστα, Coray; nor, on the other, with marked compar. force, 'sooner than my letter reaches you,' Winer, *l.c.*, for why then ταῦτα γράφω? but probably with a more suppressed compar. reference, 'sooner than these instructions presuppose,' 'sooner than I anticipate.' Such comparatives often refer to the suppressed feelings of the subject; comp. Theano, ad Eubul. p. 86 (ed. Gale), παῖδιον, ἂν μὴ τάχιν φάγη, κλάει. The reading ἐν τάχει (*Lachm.*) with ACD*, seems only an explanatory gloss.

15. βραδύνω] 'should tarry;' only here and 2 Pet. iii. 9. Wieseler (*Chronol.* p. 315) refers this to the possibility of the Apostle's journey perhaps to Crete (p. 347), or to some place he had not included in his original plan. This rests on the supposition that the epistle was written in the period included in the Acts, which, however (see notes on ch. i. 3), does not seem probable.

οἴκῳ Θεοῦ] This appellation, derived from the Old Test., where it denotes primarily the temple (2 Chron. v. 14, Ezra, v. 16, &c., even Matth. xxi. 13)

and secondarily the covenant-people (*Numb.* xii. 7, *Hosea*, viii. 1), those among whom God specially dwelt, is suitably applied in the N.T. to the Church; either viewed as the spiritual building which rests on Christ as the corner-stone (*Eph.* ii. 20), or as the true temple in which Christ is the true High Priest (*Heb.* iii. 6, 1 Pet. iv. 17); see Ebrard, *Dogmatik*, § 468, Vol. II. p. 395.

ἀναστρέφεσθαι] 'walk, have (thy) conversation in.' It is doubtful whether this verb is to be taken (a) absolutely, 'how men ought to walk,' Peile, Huther, al.; or (b) specially, with reference to Timothy, 'how thou oughtest to walk,' Auth. Ver., De W. al. Huther urges against (b) that in what precedes Timothy has no active course assigned to him, but rather the supervision of it in others; as, however ἀναστρέφ. is a 'vox media' which does not mark mere activities, but rather conduct and deportment in its most inclusive reference (comp. *Eph.* ii. 3, where it closely follows the Hebraistic περιπατεῖν),—as the explicative clause ἥτις ἐστὶν κ.τ.λ. seems intended to impress on Timothy the greatness of his οἰκονομία,—and as the expansion of οἴκ. Θεοῦ from the special church over which Timothy presided, to the general idea of the universal Church, involves no real difficulty (see De W.), it seems best to adopt (b) and limit ἀναστρ. to Timothy.

ἥτις] 'which indeed;' explicative use of the indef. relative: compare notes on *Eph.* i. 23, and esp. *Gal.* iv. 24, where the uses of ὅστις are explained at length. ἐκκλησία Θεοῦ ζώντος] 'Church of the living God;' fuller definition of the οἶκος Θεοῦ, on the side of its internal and spiritual glory: it was no material

στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. ¹⁶ καὶ ὁμολογουμένως

16. *ὅς*] So *Tisch.*, *Lachm.*, *Tregelles*, and *appy.* the majority of modern critics. *Θεός* (*Rec.*) is adopted by *Mill*, *Matth. Scholz*, some commentt., *Leo*, *Mack*, *Burton*, *Peile* al., and, it ought not to be suppressed, some of our best English divines, *Bull*, *Waterland* (Vol. II. p. 158). The state of evidence is briefly as follows. (1) "*ὅς*" is read with *Λ** [*indisputably*; after minute personal inspection; see note, p. 100]. *C** [*Tisch. Prol. Cod. Ephr.* § 7, p. 39] *FG*; 17. 73. 81; *Syr.* (*Philox.*) *Copt.* *Sah.* *Goth.*; also (*ὅς* or *ὁ*) *Syr. Ar.* (*Erp.*) *Æth. Arm.*; . . . *Cyr. Theod.* (*Mops.*) *Epiph. Gelas.* (*Cyzic.*) *Hieron. on Isaiah LIII. 11.*

(2) *ὁ*, with *D** . . . *Vulg.* *It* . . . , nearly all *Latin Ff.* (3) *θεός*, with *D**** *JK* nearly all mss. . . . *Arab.* (*Polygl.*) *Slav.* . . . *Did.* *Chrys.* (? see *Tregelles*, p. 227 note) *Theod. Euthal. Damasc. Theophyl. Eeum. Ignat. Eph.* 19 (but very doubtful). On reviewing this evidence, as not

fane ('*opponitur fano Dianæ*,' *Beng.*) of false dead deities, but a living and spiritual community, a life stream (see *Olsh. on Matth.* xvi. 18), of believers in an ever living God. *Ἐκκλησία* appears to have two meanings, according to the context and point of view in which it is regarded. On the one hand, in accordance with its simple etymological sense (*Acts* xix. 39), it denotes a Christian congregation, with a local reference of greater or less amplitude; see *exx.* in *Pearson, Creed, Art. IX.*, Vol. I. p. 397 (ed. *Burton*): on the other, it involves the meaning and adaptations of *ἐκκλ.* in the O.T., and denotes the New-Covenant people of God, with spiritual reference to their sacramental union in Christ and communion with one another; see *esp.* *Bp. Taylor, Dissuasive*, Part II. i. 1, *Ebrard, Dogmatik*, § 467, Vol. II. p. 392, and the various usages cited by *Suicer, Thesaur. s.v.* Vol. I. p. 1049.

στῦλος καὶ ἐδρ.] '*pillar and basis of the truth*;' no *ἐν διὰ δυνόν*, = '*firmly-grounded*,' *Beng.*, *Peile*, but *ascensive* and climactic apposition to *ἐκκλ.* *Θ. ζῶντος*, defining, with indirect allusion to the nascent and developing heresies (see *ch. iv. 1 sq.*), the true note, office, and vocation of the Church; *στῦλον αὐτὴν καὶ ἐδραῖωμα ἐκάλεσεν, ὡς ἄν*

ἐν αὐτῇ τῆς ἀληθείας τὴν σύστασιν ἐχούσης, *Theodorus*. Were there no Church, there would be no witness, no guardian of archives, no basis, nothing whereon acknowledged truth could rest. *Chrysostom* adopts the right connexion, but inverts the statement, *ἡ γὰρ ἀληθ. ἐστὶ τῆς ἐκκλ. καὶ στῦλος καὶ ἐδρ.*, missing *appy.* the obvious distinction between truth *in the abstract*, and truth, the saving truth of the Gospel, as *revealed to*, and acknowledged by, men; comp. *Taylor, Dissuasive*, Part II. i. 1. 3. *Episcopus (Inst. Theol. iv. 1. 8, Vol. I. p. 241)* and others (it is to be feared mainly from polemical reasons) closely connect these words with what follows; such a construction is alike abrupt (there being no connecting particles), illogical (a strong substantival, being united with a weak adjectival predication), and hopelessly artificial: see *De Wette in loc.* *Στῦλος*, and *ἐδραῖωμα* (*ἅπαξ λεγόμεν.*; comp. *θεμέλιος*, 2 *Tim.* ii. 19) do not *appy.* involve any architectural allusion to heathen temples, &c. (*Deyling, Obs. Art. 66, Vol. I. p. 317*), but are only simple metaphorical expressions of the *stability* and *permanence* of the support: see the copious illustrations of this passage in *Suicer, Thesaur.* Vol. II. p. 1042—1066.

16. καὶ ὁμολογουμένως κ. τ. λ.]

μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον, ὃς ἐφανερώθη ἐν

only the most important Uncial MSS., but *all* the Vv. older than the 7th century are distinctly in favour of a *relative*,—as ὁ seems only a Latinizing variation of ὅς,—and lastly, as ὅς is the more difficult, though really the more intelligible, reading (Hofmann, *Schriftb.* Vol. I. p. 143), and on every reason more likely to have been changed into θεός (Macedonius is actually said to have been expelled for making the change, Liber. Diac. *Brev.* ch. 19) than *vice versâ*, we unhesitatingly decide with *Tisch.* in favour of ὅς. It is singular indeed that in the face of such evidence Peile (1851) and Browne, *Articles*, p. 42 (1854) should still endorse and reproduce Berriman's untenable assertion, made more than 100 years ago, that only three manuscripts read ὅς, and should also omit all notice of the almost unanimous opposition of the Vv. to the received Text. For further information on this subject, see Griesbach, *Symb. Crit.* Vol. I. p. 8—54, Tregelles, *Pr. Text.* p. 227, Davidson, *Bibl. Criticism*, ch. 66, p. 828.

'And confessedly or indisputably great
(i. e. deep, Eph. v. 32) ^ο _ν is the mystery,

&c.' ^ν _π _π [vere magnum]

Syr.; 'nemo (scil. of those to whom this μυστ. is revealed), cui mica sanæ mentis inest de eâ re potest controversiam movere,' Altmann, *Melet.* 10, Vol. II. p. 268. The καί is not simply copulative, but heightens the force of the predication, 'yes, confessedly great,' &c.; comp. Hartung, *Partik. καί*, 5. 4, Vol. I. p. 145. Several exx. of a similar use of ὁμολ. are cited by Wetstein and Raphael *in loc.*; add Joseph. *Ant.* I. 10. 2; ἦν δὲ τοιοῦτος ὁμολογ., *ib.*, II. 9. 6, ὁμολογ. 'Εβραίων ἄριστος; see also Suicer, *Thesaur.* Vol. II. p. 479, and Altmann, *loc. cit.* where there is a discussion of some merit on the whole verse.

εὐσεβείας μυστήριον] 'the mystery of godliness;' 'ipsa doctrina ad quam omnis pietas sive religio Christiana referenda est,' Tittmann, *Synon.* I. p. 147: see notes on ver. 9, where the gen. is investigated.

ὅς ἐφανερώθη κ. τ. λ.] The construction cannot be either satisfactorily or grammatically explained unless we agree to abide by the plain and proper meaning of the relative. Thus, then, ὅς is not emphatic, 'He who,'

Tregelles (p. 278), nor 'including in itself both the demonstrative and relative,' Davidson, *Bibl. Crit.* p. 846 (a very questionable assertion, comp. Day, *on the Relative*, § 1. p. 3; § 60, 61. p. 98),—nor absolute 'ecce! est qui,' Matthies (John i. 46, iii. 34, Rom. ii. 23, 1 Cor. vii. 37, 1 John i. 3, are irrelevant, being only exx. of an ellipsis of the demonstr.),—nor, by a 'constructio ad sensum,' the relative to μυστήριον, Olsh. (Col. i. 26, 27 is no parallel, being only a common case of attraction, Winer, *Gr.* § 24. 3, p. 191),—but is a relative to an omitted though easily recognised antecedent, viz., Christ; so De Wette, *al.* The *rhythmical* as well as *antithetical* character of the clauses (see the not improbable arrangement in Mack, and comp. notes to *Transl.*) and the known existence of such compositions (Eph. v. 19; compare Bull, *Fid. Nic.* II. 3. 1), render it not improbable that the words are quoted from some well known *hymn*, or possibly from some familiar *confession of faith*, Winer, *Gr.* § 66. 3, p. 660. Rambach, *Anthologie*, Vol. I. p. 33, where Eph. v. 14 is also ascribed to the same source; so also Huth. and Wiesinger.

ἐφανερώθη] 'was manifested;' comp. 1 John i.

σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεισιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

2, ἡ ζωὴ ἐφανερώθη; iii. 5, ἐκεῖνος ἐφανερώθη. In the word itself, as Huther well suggests, there is a powerful argument for the pre-existence of Christ.

ἐδικαιώθη ἐν πνεύματι] 'was justified (was shown to be, evinced to be, just, Matth. xi. 19, Luke vii. 35) in spirit (in the higher sphere of His divine life).' There is some little difficulty in these words, especially in πνεύματι. The meaning however seems fixed by the antithesis σαρκί, especially when compared with other passages in which the higher and lower sides of that nature which our Lord was pleased to assume are similarly put in contrast. The πνεῦμα of Christ is not here the Holy Spirit (comp. Pearson, *Creed*, Vol. I. p. 163) nor ἡ θεὰ δύναμις, Coray (comp. Chrys., and see Suicer, *Thes.* Vol. II. p. 777), but the higher principle of spiritual life (Schubert, *Gesch. der Seele*, § 48, Vol. II. p. 498) which was, not itself the Divinity, Wiesing. (this would be an Apollinarian assertion), but especially and intimately united (not blended) and associated with it. In this higher spiritual nature, in all its manifestations, whether in His words and works, or in the events of His life, He was shown to be the All-holy, and the All-righteous, yea, 'manifested with power to be the Son of God,' Rom. i. 4, John, i. 14; compare 1 Pet. iii. 18 (*Tisch., Lachm.*), and Middleton, *in loc.* p. 430, but esp. the excellent note of Meyer, *on Rom. l.c.* The assertion of some commentt. that the term σὰρξ includes 'the body, soul, and spirit' of Christ is not reconcilable with the principles of biblical psychology; the σὰρξ may perhaps sometimes include the ψυχή, but

never, in such passages of obvious antithesis, the πνεῦμα as well; see Lücke, *on John* i. 14.

The student of St. Paul's epp. cannot be too earnestly recommended to acquire some rudiments of a most important but very neglected subject—biblical Psychology. Much information of a general kind will be found in Schubert, *Gesch. der Seele* (ed. 2), and of a more specific nature in Beck, *Bibl. Seelenlehre* (a small but excellent treatise), Delitzsch, *Bibl. Psychol.*, and Olshausen, *Opuscula*, Art. 6.

ὤφθη ἀγγέλοις] 'was seen of Angels,' Auth. Ver., i. e. 'appeared unto, showed Himself unto, Angels.' Both the use of ὁφθῆναι (occurring more than twenty times in the N.T., and nearly always with ref. to the self-exhibition of the subject), and the invariable meaning of ἀγγελοι in N. T. (not 'Apostles,' Leo, Peile, al., but 'Angels') preclude any other translation. The epoch, however, precisely referred to cannot be defined with certainty. The grouping of the clauses (see notes to *Transl.*), according to which the first two in each division appear to point to earthly relations, the third to heavenly, seem to render it very probable that the general manifestation of Christ to Angels through His incarnation,—not, inversely, the specific appearances of them during some scenes of His earthly life (Theophyl.), nor any (assumed) specific manifestation in heaven (De W.),—is here alluded to: see esp. Chrysost., ὤφθη ἀγγέλοις· ὥστε καὶ ἀγγελοι μεθ' ἡμῶν εἶδον τὸν υἱὸν τοῦ Θεοῦ πρότερον οὐχ ὀρώντες; so also Theodoret, τὴν γὰρ ἀόρατον τῆς θεότητος φύσιν οὐδὲ ἐκεῖνοι ἐώραν, σαρκώθεντα δὲ ἐθεάσαντο. Hammond

In the latter times men shall fall away from the faith, and shall teach principles of abstinence which are not approved by God.

IV. Τὸ δὲ Πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινες τῆς πί-

includes also *evil* angels ; this is possible, but the antithesis of clauses seems opposed to it.

ἐπιστεύθη] ‘*was believed on*,’ not ‘*fidem sibi fecit*,’ Raphel, but ‘*fides illi habita est*,’ Beza, 2 Thess. i. 10, see Winer, *Gr.* § 40. 1, p. 301.

ἀνελήμφθη ἐν δόξῃ] ‘*was received up into glory*,’ Ἐν appears here used not simply for εἰς (Rosenm.), nor with δόξῃ for ἐνδόξως (comp. Hamm.), but in a sort of ‘*prægnans sensus*’ for εἰς δόξαν καὶ ἐστὶν ἐν δόξῃ (Wahl, Huther), see Winer, *Gr.* § 54. 4, p. 491 sq., and comp. Ellendt, *Lex. Sophocl.* Vol. 1: p. 598. The event here referred to is simply and plainly the historical ascent of Christ into heaven. No words can be more distinct ; compare ἀνελήμφθη, Mark xvi. 19, Acts i. 2, 11 (part.), 22 ; and ἀνεφέρτεο εἰς τὸν οὐρανόν, Luke xxiv. 51 (*Lachm.*).

CHAP. IV. 1. τὸ δὲ Πνεῦμα] *But, nevertheless, the (Holy) Spirit.* The particle δὲ is here not metabatic (Auth. Ver., Conyb. and Hows.), but appears to have its proper adversative force ; ‘*great as is the mystery of godliness, the Holy Spirit has still declared that there shall be disbelief and apostacy* :’ μὴ θαυμάσης, Chrysost. ῥητῶς] ‘*distinctly*,’ ‘*expressly*’ (φανερώς, σαφῶς, ὁμολογουμένως, ὡς μὴ ἀμφιβάλλειν, Chrysost. ; ‘*non obscure aut involute, ut fere loqui solent prophete*,’ Justiniani), not only in the prophecies of our Lord, Matth. xxiv. 11, &c., and the predictions, whether of the Apostles (comp. 1 John ii. 8, 2 Pet. iii. 3, Jude 18) or of the prophets in the various Christian churches (Neander, *Planting*, Vol. 1.

p. 340), but more particularly in the special revelations which the Holy Spirit made to St. Paul himself ; comp. 2 Thess. ii. 3 sq.

ὑστέροις καιροῖς] ‘*latter times*,’ This expression, used only in this place is not perfectly synonymous (Reuss, Vol. II. p. 224) with ἐσχάταις ἡμέραις, 2 Tim. iii. 1 ; 2 Pet. iii. 3 (*Lachm., Tisch.*), James v. 3 (comp. καιρῷ ἐσχάτῳ, 1 Pet. i. 5, ἔσχατος χρόνος, Jude 18) : the latter expression, as Huther correctly observes, points more specifically to the period immediately preceding the completion of the kingdom of Christ ; the former only to a period future to the speaker, οἱ ἀκόλουθοι χρόνοι, Coray ; see Pearson, *Conc.* IV., Vol. II. p. 42. In the apostacy of the present, the inspired Apostle sees the commencement of the fuller apostacy of the future. In this and a few other passages in the N. T., καιρὸς appears nearly synonymous with χρόνος ; comp. Lobeck, *Ajax.* p. 85.

προσέχοντες] See notes on ch. i. 4.

πνεῦμ. πλάνοις] ‘*deceiving spirits* ;’ certainly not merely the false teachers themselves (Mack, Coray, al.),—a needless violation of the primary meaning of πνεῦμα,—but, as the antithesis τὸ Πνεῦμα suggests, the deceiving Powers and Principles, the spiritual emissaries of Satan, which work in their hearts ; comp. Eph. ii. 2, vi. 12 (see notes), 1 John iv. 1 sq.

διδασκ. δαιμονίων] ‘*doctrines of devils* ;’ not ‘*doctrines about devils*,’ Mede, al., ‘*demonolatry*,’ Peile (δαιμ. being gen. *objecti*), but ‘*doctrines emanating from, taught by, devils*,’ gen. *subjecti*, Winer, *Gr.* § 30. obs., p. 213. Δαίμονιον is not here a ‘*vox media*’ (comp. Ign. *Smym.* 3), but has

στως, προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων, ² ἐν ὑποκρίσει ψευδολόγων, κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, ³ κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμά-

its usual N.T. meaning, Pearson, *loc. cit.*, Vol. II. p. 46. Olshausen significantly remarks on this passage, that man never stands isolated; if he is not influenced by τὸ Πν. τὸ ἅγιον, he at once falls under the powers of τὸ πνεῦμα τῆς πλανῆς (1 John iv. 6).

2. ἐν ὑποκρίσει ψευδολόγων] *'in (through) the hypocrisy of speakers of lies,'* Hamm.; prepositional clause appended to προσέχοντες, defining the manner (pretended sanctity and orthodoxy) in which τὸ προσέχειν κ.τ.λ. was brought about and furthered; ἐν being instrumental. Leo and Matth. explain the clause as a second modal definition of the fallers away, parallel to προσέχοντες κ.τ.λ., and more immediately dependent on ἀποστήσονται; *'habent in se eam ὑπόκρ., qualis est ὑπόκρ. ψευδολ.,'* Heinr., and so appy. Auth. Ver. This is doubtful; the third clause κωλ. γαμεῖν seems far too direct an act of the false teachers to suitably find a place in such an indirect definition of the falsely taught. Matth. urges the absence of the art. before ὑποκρίσει, but this after the prep. (Huther needlessly pleads N.T. laxity) is perfectly intelligible (Winer, *Gr.* § 18. 2. b, p. 143), even if it be not referrible to the principle of correlation, Middleton, *Art.* III. 3. 6. Thus then lying teachers will be the *mediate* evil spirits the *immediate* causes of the apostacy.

κεκαυτ. τὴν ἰδ(αν) συνείδ[.] *'being branded on their own conscience:'* the acc. with the passive verb (comp. ch. vi. 5, διεφθαρμένοι τὸν νοῦν, &c.) correctly specifies the place in which the action of the verb is principally manifested. The exact

application of the metaphor is doubtful; it may be referred to the ἐσχάτη ἀναληθία after cautery (Theodore), or more probably to the *penal brand* which their depraved conscience bore, as it were, on its brow (Theophyl.); *'insignitæ nequitie viros, et quasiscelerum mancipia,'* Justiniani. See the numerous and fairly pertinent exx. cited by Elsner, *Obs.*, Vol. II. p. 298, Kypke, *Obs.*, Vol. II. p. 357. Ἰδίαν is not without emphasis; they knew the brand they bore, and yet with a show of outward sanctity (comp. ὑποκρίσει) they strove to beguile and to seduce others, and make them as bad as themselves.

3. κωλύόντων γαμεῖν] *'forbidding to marry.'* This characteristic, which came afterwards into such special prominence in the more developed Gnosticism (see Clem. Alex. *Strom.* III. 6, Irenæus, *Hær.* I. 22, &c.), first showed itself in the false asceticism of the Essenes (see esp. Joseph. *Bell.* II. 8. 2, γάμου μὲν ὑπεροψία παρ' αὐτοῖς, *Antiq.* XVIII. I. 5, οὔτε γαμετὰς εἰσάγονται, Pliny, *N. H.* V. 17) and Therapeutæ, and was one of those nascent errors which the inspired apostle foresaw would grow into the impious dogma of later times, *'nubere et generare a Satanâ dicunt esse,'* Irenæus, *l.c.*: see Suicer, *Thesaur.*, Vol. I. p. 735.

ἀπέχεσθαι βρωμάτων] *'(bidding) to abstain from meats;'* κωλύόντων must be resolved into παραγγελλόντων μή (see ch. ii. 12), from which παραγγ. must be carried on to the second clause; see Winer, *Gr.* § 66, iii. f, p. 678. Distinct notices of this abstinence and severity in respect of food are to be found in the

των, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνώκόσιν τὴν ἀλήθειαν. 4 ὅτι πᾶν

account of the Therapeutæ in Philo, *Vit. Contempl.* § 4, Vol. II. p. 477 (ed. Mang.) When there are thus such clear traces of a morbid and perverted asceticism in the Apostle's own day, it is idle in Baur to urge these notices as evidences against the authenticity of the epistle. It may be remarked that the view taken of the errors combated in this and the other Pastoral epp. (see notes on ch. i. 3) appears to be confirmed by the present passage. St. Paul is alluding throughout, not to Judaism proper, but to that false spiritualism and those perverted ascetical tendencies, which emanating from Judaism, and gradually mingling with similar principles derived from other systems (comp. Col. ii. 8 sq., and see Reuss, *Theol. Chret.*, Vol. II. p. 645, 646), at last, after the Apostolic age, became merged in a fuller and wider Gnosticism; see also Wiesinger *in loc.*, whose indirect confutation of Baur is satisfactory and convincing. On asceticism generally, and the view taken of it in the N.T., comp. Rothe, *Theol. Ethik.* § 878 sq., Vol. III. p. 120 sq.

ἃ ὁ Θεὸς κ. τ. λ.] Confutation of the second error. The reason why the former error is left unnoticed has been differently explained. The most probable solution is that the prohibition of marriage had not as yet assumed so definite a form as the interdiction of certain kinds of food. The Essenes themselves were divided on this very point; see Joseph. *Bell. Jud.* II. 8. 13, and comp. ib. II. 8. 2. This perhaps led to the choice of the modified term κωλυόντων.

τοῖς πιστοῖς] 'for the faithful,' Hamm., Est. The dat. is not the dat. of reference to, Beng. (comp. notes on Gal.

i. 22), still less for ὑπὸ τῶν πιστῶν, Bloomf., but marks the objects for whom the food was created. Βρώματα were, indeed, created for all, but it was only in the case of the πιστοί, after a receiving μετὰ εὐχαρ. (condition attached), that the true end of creation was fully satisfied.

καὶ ἐπεγνώκόσιν κ. τ. λ.] 'and those having full knowledge of,' &c.; the omission of the article (Winer, *Gr.* § 18. 4, p. 145) shows that the πιστοί and ἐπεγν. κ. τ. λ. (not οἱ ἐπεγν., Heydenr.) constitute a single class, the latter term being little more than expegetic of the former (Estius). On ἐπεγνώκότες (ἐπίγνωσις = ἀδιστακτος γνῶσις, Coray), see notes on Eph. i. 17, and Valck. on Luke, p. 14 sq.

4. ὅτι πᾶν κ. τ. λ.] Not explanatory of (Theophyl., Beng.), but confirmatory of, the foregoing verse; i. e. not what is called an objective (Donalds. *Gr.* § 584), but a causal sentence. The Apostle has to substantiate his former declaration that meats are intended to be enjoyed with thanksgiving: this he does by the positive declaration (comp. Gen. i. 31) πᾶν κτίσμα Θεοῦ καλόν (corresponding to ἃ ὁ Θεὸς ἔκτισεν), supported and enhanced by the negative sentence, καὶ οὐδὲν κ. τ. λ. (parallel to εἰς μετὰ μετὰ εὐχ.), which again is finally confirmed by the declaration in ver. 5. Κτίσμα is only here used by St. Paul, his usual expression being κτίσις. The argument, however, of Schleiermacher based upon it is sufficiently answered by Planck, who cites several instances, e.g. προσκοπή 2 Cor. vi. 3, ὀφελλημα Rom. iv. 4, &c., of words thus only once used when another and more usual synonym might have been expected.

κτίσμα Θεοῦ]

κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας
 λαμβανόμενον· ὅ ἀγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ
 ἐντεύξεως.

'creature of God,' 'every creation of His hand designed for food:' τῷ εἰπεῖν, κτίσμα, περὶ τῶν ἐδωδύμων πάντων ἡνέξατο, Chrys. The fact of its being His creation is enough; εἰ κτίσμα Θεοῦ, καλόν, ib.; comp. Eccus. xxxix. 33, 34.

ἀπόβλητον] Expansion of the former statement; not only was everything καλόν, whether in its primary ('outwardly pleasing,' καδ-λός, Donalds. *Cratyl.* § 324), or secondary and usual acceptation, but further, 'nothing was to be rejected.' It was a maxim even of the heathens that the good gifts of the gods were not to be rejected; so Hom. *Il.* III. 65, comp. Lucian, *Τίμιον*, § 37, οὔτοι ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός (cited by Kypke). The whole of this verse is well discussed by Bp. Sanderson, *Serm.* 5 (ad. Pop.), Vol. III. p. 145 sq. (ed. Jacobs.)

μετὰ εὐχ. λαμβ.] 'if it be received,' &c.: the context modifies the translation of the participle, Winer, *Gr.* § 46. 12, p. 413. This clause specially conditions the assertion οὐδὲν ἀποβλ., and while it shows how the assertion is to be accepted serves also to echo and elucidate the previous limitation, μετὰ εὐχ. in ver. 3. Wiesinger considers καλόν as also dependent on μετὰ εὐχ. λαμβ., and not a positive and independent assertion. This, however, does not seem satisfactory: for as the previous verse virtually contains two assertions, viz., that Θεὸς ἐκτίσεν εἰς μετὰ λ., and that the μετὰ ληψις was to be μετὰ εὐχαρ., so the present verse contains two confirmatory clauses, viz., that the food being God's creation is absolutely good (see Sanderson, *Serm.* 5, § 4), and also that if so, μεταλαμβ. μετὰ εὐχ. it is οὐκ ἀπόβλ.,

or relatively good as well. It is best then to retain the punctuation of *Lachm.* and *Tisch.*

5. ἀγιάζεται γάρ] 'for it is sanctified,' i.e. each time the food is partaken of; present corresponding to μεταλαμβάν. This verse is confirmatory of ver. 4, especially of the latter clause; the general and comprehensive assertion, that nothing is to be rejected or considered relatively unclean if partaken of with thanksgiving, is substantiated by more nearly defining εὐχαριστία and more clearly showing its sanctifying effect. 'Ἀγιάζειν is not merely declarative, 'to account as holy,' but effective, 'to make holy,' 'to sanctify.' In some few things (e.g. εἰδωλόθυτα, Chrys.) the ἁγιασμός might actually be absolute in its character; in others, whether pronounced legally ἀκάθαρτα, or accounted so by a false asceticism (e.g. the Essenes avoided wine and flesh on their weekly festival, Philo, *Vit. Contempl.* Vol. II. p. 483), the ἁγιασμός would be naturally relative. Estius and Wiesinger seem to take ἀγιάζεται as comprehensively absolute, and to refer the impurity of the κτίσμα to the primal curse; but is this consistent with Matth. xv. 11, Rom. xiv. 14, 1 Cor. x. 25, 26, and can it be proved that the curse on the earth (Gen. iii. 17, observe esp. the reading of the LXX., ἐπικατάρατος ἡ γῆ ἐν τοῖς ἔργοις σου, and see also Joseph. *Ant.* I. 1. 4) was to be understood as, so to say, permeating the vegetable world? If so, would not a law such as that in Lev. xix. 24, which applied to the polluted land of Canaan, have been of universal application? λόγου κ. τ. λ.]

'the word of God and supplication.'

Reject all idle teachings and discussion, and practically exercise thyself in godliness, which is lastingly profitable.

⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς, καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος

The regular and unvarying use of λόγος Θεοῦ in the N.T. precludes the gen. being taken as *objecti*, 'oratio ad Deum facta,' Wahl, or 'by mention of God,' Peile. The λόγος Θεοῦ is the word of God as uttered and revealed by Him in the Scriptures, and here, as the close union with ἐντευξίς clearly suggests, must be referred not to any decree of God (Sanders. *Serm.* 5, § 39), but to the contents of the prayer; the word of God as involved and embodied in the terms of the prayer. Thus, as Wiesinger suggests, the idea of εὐχαριστία is expressed in the fullest manner; on its *objective* side as to the contents of prayer, and on its *subjective* side (ἐντυγχάνειν) as to the mode in which it is made. On ἐντευξίς, see notes ch. ii. 1.

6. ταῦτα ὑποτιθ.] 'By setting forth,' i.e. 'if thou settest forth, teachest (Syr.), these things:' οὐκ εἶπεν ἐπιτάττων, οὐκ εἶπε παραγγέλλων, ἀλλὰ ὑποτιθ., τουτέστιν, ὡς συμβουλεύων ταῦτα ὑποτίθεσο, Chrysost. On the construction and more exact transl. of the participle, see notes on ver. 16.

The reference of ταῦτα is somewhat doubtful. As ὑποτίθεσθαι (*dynamic* middle; i.e. application of the simple meaning of the active to mental and moral forces; see Krüger, *Sprachl.* § 52. 8. 4) seems clearly to imply not merely 'in memoriam revocare,' Auth. Ver., but 'docere,' 'instituere,' whether 'amice et leniter' (Loesn.; comp. Philo, *Vit. Mos.* II. § 9, Vol. II. p. 142, ed. Mang., ὑποτίθεται καὶ παρηγορεῖ τὸ πλεον ἢ κελεύει; Hesych., ὑποθέσθαι· συμβουλεύσαι), or, as in the present case, somewhat more positively and precisely, τὸ παραιεῖν καὶ βουλεύεσθαι, Budæus (comp. Joseph.

Bell. Jud. II. 8. 7, τὴν αὐτὴν ὑποτίθενται δίαίταν, see exx. in Krebs, *Ods.* p. 355 sq.), ταῦτα will most naturally refer to ver. 4, 5, and to the principles and dissuasive arguments which it involves. See esp. Raphel, *Annot.* Vol. II. p. 582, who well supports the latter meaning of ὑποτίθεσθαι.

διάκονος] 'minister:' 'thou wilt fitly and properly discharge thy διακονίαν, 2 Tim. iv. 5; 'tuo muneri cumulatissime satisfacies,' Just.

ἐντρεφόμενος] 'being nourished up:' The present properly and specially marks a continuous and permanent nutrition in 'the words of faith;' see Winer, *Gr.* § 46. 5, p. 404. So, with his usual acuteness, Chrysost., τὸ διηλεκτὲς τῆς εἰς τὰ τοιαῦτα προσοχῆς δηλῶν. Loesner aptly compares, among other exx. (p. 399, 400), Philo, *Leg. ad Cai.* § 29, Vol. II. 575 (ed. Mang.), οὐκ ἐνετράφης οὐδὲ ἐνησκήθης τοῖς ἱεροῖς γράμμασιν; comp. also Vol. II. p. 571, and see D'Orville, *Chariton.* p. 37: similar exx. of 'innutrir' are cited in Suicer, *Thesaur.* s.v. Vol. I. p. 1127.

λόγοις τῆς πίστεως] 'words of faith,' gen. *subjecti*; 'words, terms, in which, as it were, faith expresses itself,' Huther. Πίστις, as Beng. suggests, involves a reference to Tim., ἡ καλὴ διδασκ. a reference to others. On the meaning of πίστις, see notes on Gal. i. 23, and Reuss, *Theol. Chrt.* Vol. II. p. 127, who, however, too much gives up the *subjective* reference which the word always seems to involve. In the following relative clause, if ὥς the reading of Lachm. [only with A, 80] be adopted, it must be regarded an instance of unusual, though defensible, attraction; see Winer, *Gr.* § 24. 1;

τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἢ παρηκολούθηκας. 7 Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους

p. 189. παρακολούθηκας] *'hast closely followed (as a disciple), hast been a follower of;'* 2 Tim. iii. 10; perf. in appropriate connexion with the pres., ἐντρεφόμεν. Παρακολουθεῖν (*'subsequi ut assequaris,'* Valck. on Luke i. 3) is frequently used with ethical reference (e. g. παρακολ. τοῖς πράγμασιν, Luke l.c., Demosth. de Coron. p. 285; παρακ. τοῖς χρόνοις, Nicom. ap. Athen. 291) to denote *'tracing diligently out,'* *'attending to the course of,'* and thence, by an intelligible gradation, *'understanding the drift and meaning'* of any facts or subjects presented for consideration; see exx. of this latter meaning in Kypke, Obs. Vol. I. p. 207, and comp. Dissen, on Demosth. l.c. Both here, however, and 2 Tim. iii. 10, the meaning appears to be simply, *'followed after,'* not merely in the sense of imitating a pattern (De W. on 2 Tim. l.c.), but of attending to a course of instruction, ὡς μαθητῆς διδάσκαλον, Coray; the καλὴ διδασκαλία was, as it were, a school of which Tim. *'was a disciple,'* see Peile in loc. The Syr. ܐܢܝܢܐ ܕܡܬܝܬܝܢ ܕܡܬܝܬܝܢ ܕܡܬܝܬܝܢ;

[quam didicisti] and the Vulg. *'quam assecutus es'* (comp. Auth. Ver.) express rather too strongly the simple result, and too insufficiently the process by which it was attained.

7. τοὺς δὲ βεβήλ. κ. τ. λ.] *'But with the (current) profane and old-wives' fables have nothing to do.'* The article (not noticed by the majority of expositors) appears to allude to the well known character and the general circulation which the μῦθοι had obtained. These Jewish fables (Chrys., see notes on ch. i. 4.) are designated βέβηλοι, *'profane'* (ch. i. 9, vi. 20, 2 Tim. ii.

16, Heb. xii. 16), in tacit antithesis to εὐσεβ., as bearing no moral fruit, as lying out of the holy compass, and, as it were, on the wrong side of the βηλὸς of divine truths (comp. Schoettg. in loc.),—and γραώδεις (ἄπ. λεγόμεν.) as involving foolish and absurd statements. Wetst. aptly compares Strabo, I. p. 32 A, τὴν ποιητικὴν γραώδη μυθολογίαν ἀποφαίνει. The assertion of Baur that γραώδης points to a γραῖα, the Sophia-Achamoth (comp. Gieseler, Kirchengesch. § 45) is untenable; independent of other considerations, it may be remarked that γραῖκός (Clem. Alex. Paed. III. 4. p. 270, Pott.) would have been thus more grammatically exact than the present γραώδης (γραο-είδης).

παραιτοῦ] *'decline, have nothing to do with,'* ἀπόφενγε, Coray, always similarly used in the second person in the Pastoral epp., ch. v. 11, Tit. iii. 10 (persons); 2 Tim. ii. 23 (things). Παραιτ. does not occur again in St. Paul's epp.; it is found three times in Heb. (xii. 19, 25, bis) and four times in St. Luke: comp. Joseph. Antiq. II. 8. 8, παραιτησάμενος πᾶσαν τλημν. Loesner, Obs. p. 404, gives a copious list of exx. from Philo, the most pertinent of which is Alleg. III. § 48, Vol. I. p. 115 (ed. Mang.), where προσειόμενος and παραιτούμενος are put in opposition: see also notes on ch. v. 11.


γύμναζε δέ] *'and rather exercise;'* so Auth. Ver., correctly marking the δέ, which serves to present antithetically the positive side of the conduct Timothy is urged to assume. He is first negatively παραιτεῖσθαι μύθους, then positively γυμνάζειν κ. τ. λ. Γυμνάζειν (Heb. v. 14, xii. 11, 2 Pet. ii. 14) appropriately marks the strenuous effort which Timothy was to make, in

παραιτοῦ γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν. ⁸ ἡ γὰρ
σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ

contrast with the studied ἀσκησις of the false teachers.

πρὸς εὐσέβ.] ‘for piety;’ εὐσέβεια, ‘practical, cultive, piety’ (see notes on ch. ii. 2), was the end toward which Timothy was to direct his endeavours.

8. γὰρ confirms the preceding clause by putting γυμνασία σωματικὴ, the outward and the visible, in contrast with γυμνασία πρὸς εὐσέβ., the internal and the unseen.

ἡ σωματικὴ γυμν.] ‘the exercise, or training, of the body,’ Syr. 

 [exercitatio corporis]. The

exact meaning of these words is somewhat doubtful. Γυμνασία may be referred, either (a) to the mere physical training of the body, gymnastic exercises proper, De W., Huth., and, as might be expected, Justin., Est., Mack. al.; or (b) to the ascetic training of the body (1 Cor. ix. 27) in its most general aspect (ἡ ἄκρα σκληραγωγία τοῦ σώμ., Coray); with reference to the theosophistic discipline of the false teachers, Thomas Aq., Matth., Wiesing. al. Of these, (a) is not to be summarily rejected, as it was maintained by Chrys., Theophyl. (though on mistaken grounds), Theod., Eecum., and has been defended with some ingenuity by De Wette: see Suicer, *Thesaur.* s.v. Vol. i. p. 804. As, however, γυμνασία is not uncommonly used in less special references (e.g. Aristot. *Top.* viii. 5, Polyb. *Hist.* i. 1. 2),—as γύμναζε (ver. 7) prepares us for this modification,—as the context seems to require a contrast between external observances and inward holiness,—and, lastly, as ascetic practices formed so very distinctive a

feature of that current Jewish Theosophy (Joseph. *Bell. Jud.* ii. 8. 2 sq., Philo, *Vit. Contempl.* § 4 sq.) which in this chapter seem so distinctly alluded to, it seems impossible to avoid deciding in favour of the latter interpr.; so Beveridge, *Serm.* 101, Vol. iv. p. 408 (Angl. Cath. Libr.), Neander, *Planting*, Vol. i. p. 340 (Bohn), and appy. the majority of modern expositors.

If it be urged that ἡ σωματικὴ γυμν. (in this sense) was unrestrictedly condemned in ver. 2, 3, and could never be styled even πρὸς ὀλίγον ὠφέλιμος, it seems enough to say that there the Apostle is speaking of its morbid developments in the ὕστεροι καιροί, here of the more innocent though comparatively profitless asceticism of the present.

πρὸς ὀλίγον taken *per se* may either refer to the duration (Syr., Theod.; comp. James iv. 14) of the ὠφέλεια, or the extent to which it may be applied (Huther, De Wette); not to both (Bloomf.), a combination not justifiable on sound principles of exegesis. The context, however, and the antithesis πρὸς πάντα seem decidedly to preclude the temporal reference of ὀλίγον, and to limit its meaning to ‘a little,’—‘the few objects, ends, or circumstances in life,’ toward which (πρὸς ὀλίγον, not ὀλίγω or ἐν ὀλίγω) bodily training and asceticism can be profitably directed.

ἔχουσα] ‘as it has,’ ‘since it has;’ causal use of the particle (comp. Donalds. *Gr.* § 615 sq.) in confirmation of the preceding assertion. On the practical application of this clause, see Barrow, *Serm.* 2, 3. Vol. i. p. 23 sq.

ἐπαγγελίαν ζωῆς] ‘promise of life.’ The genitive relation is not perfectly clear.

εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
ζωῆς τῆς νῦν καὶ τῆς μελλούσης. 9 πιστὸς ὁ λόγος καὶ
πάσης ἀποδοχῆς ἄξιος. 10 εἰς τοῦτο γὰρ καὶ κοπιῶμεν

If it be the gen. of *identity* or *apposition* (comp. Scheuerl. *Synt.* § 12. 1, p. 82), ζῶή, the import or rather object of the promise, would seem to involve either a suppressed *qualitative* ('true, holy, life,' Matth., Mack. al.), or suppressed *quantitative* ('long life,' Eph. vi. 3, De W.) reference. If it be the gen. of *reference* to (Huth.), or of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129 sq.), ζῶή retains its general meaning ('vital existence,' &c.), but ἐπαγγελ. becomes indefinite, and moreover is in a connexion with its dependent genitive not supported by any other passage in the N. T. This last objection is so grave that it seems preferable to give ζῶή its higher and more definitely scriptural sense, and to regard it as involving the idea, not of mere length only, or of mere material blessings ('bona et commoda hujus vitæ,' Calv., contrast Mark x. 30, μετὰ διωγμῶν), but of *spiritual* happiness (εὐδαιμονία, Coray) and holiness; in a word, as expressing 'the highest blessedness of the creature;' see Trench, *Synon.* § xxvii., whose philology, however, in connecting it with ἄω is very doubtful; it is rather connected with Lat. 'vivere' (Sanser. *ashiv*); see esp. Pott, *Etym. Forsch.* Vol. I. p. 265, Benfey, *Wurzellex.* Vol. I. p. 684. There is also a good treatise on ζῶή in Olsh. *Opusc.* p. 187 sq.

τῆς νῦν κ. τ. λ.] The two independent parts into which the life promised to εὐσέβεια is divided, life in this world and that which is to come: the promises of the Old covenant are involved and incorporated in the New (Taylor, *Life of Christ*, III. 13, Disc. 15. 15), and enhanced. On the

use of the art., which thus serves to mark each part as separate, comp. Winer, *Gr.* § 19. 4, p. 159, 160.

9. πιστὸς ὁ λόγος κ. τ. λ.] See notes on ch. i. 15; here the formula is confirmatory of what immediately precedes, τὸ, ὅτι ἡ εὐσέβ. ὠφελεῖ καὶ εἰς τὴν παροῦσαν, καὶ εἰς τὴν μέλλ. ζῶήν, εἶναι λόγος ἄξιος νὰ πιστευέται. Coray [mod. Greek]. The particle γὰρ, ver. 10, obviously precludes any reference to what follows, as in Conyb. and Hows.; comp. notes on ch. iii. 1.

10. εἰς τοῦτο γὰρ] 'For looking to this' (Col. i. 20, comp. Donalds. *Cratyl.* § 170), 'in reference to this,' viz. the realization of the promise in our own cases: τί δὴ ποτε γὰρ τῶν πολὺν τοῦτον ἀνεδεξάμεθα πόνον . . . εἰ μὴ τίς ἐστι τῶν πόνων ἀντίδοσις, Theod. The reference of εἰς τοῦτο (by no means synonymous with διὰ τοῦτο Grot.), to the following ὅτι, 'therefore we both labour &c., because,' Auth. Ver., sim. Theophyl. Beza, al., has been recently defended by Wiesinger; but surely this interrupts the causal connexion (γὰρ) with ver. 8, and its confirmatory sequel ver. 9. It is not necessary to restrict τοῦτο to ἐπαγγελ. ζωῆς τῆς μελλούσης (Wiesing.), for although this would naturally form the chief end of the κοπιᾶν and δυνειδίξεσθαι, still ζῶή (in its extended sense) ἡ νῦν might also suitably form its object, as being a kind of pledge and ἀρραβὼν of ζωῆς ἡ μελλούσα.

καὶ κοπιῶμεν κ. τ. λ.] 'we both labour and are the objects of reproof;' not merely St. Paul alone (Col. i. 29), or St. Paul and Timothy, but the Apostles in general (1 Cor. iv. 12), and all Christian missionaries and

καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστιν
σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

teachers. Κοπιάω is frequently used in reference to both apostolic and ministerial labours, Rom. xvi. 12, 1 Cor. xv. 10, Gal. iv. 11, &c., with allusion, as the derivation [κοπ-, κόπτω, not Sanscr. *kap*, Benfey, *Wurzellcx.* Vol. 1. p. 268] suggests, to the toil and suffering which accompanied them. The reading is not perfectly certain; the first καὶ is omitted in the important mss., ACD; majority of Vv.; Chrys.,¹ Dam. and Latin Ff.; and ὀνειδ. is replaced by ἀγωνιζόμεθα (*Lachm.*) in ACFGK, but appy. with only one version, Syr. (Philox.), and with only seven mss. The latter reading is suspicious as being easier, and as having possibly originated from Col. i. 29. The former (the omiss. of καὶ) is more specious; the insertion, however (which is well supported, FGJK, and nearly all mss., see *Tisch.*), gives a force and emphasis which seems peculiarly appropriate, comp. 1 Cor. iv. 11; not only, 'toil and shame' (καὶ), nor 'where toil, there shame' (τε—καὶ), but 'as well the one as the other' (καὶ—καὶ), both parts being simultaneously presented in one predication; see Winer, *Gr.* § 57. 3. note, p. 517, and comp. Donalds., *Cratyl.* § 189, 195, pp. 322, 338.

ἠλπίκαμεν] 'have set our hope on,' 'have set and do set hope on,' the perfect expressing the continuance and permanence of the ἔλπις, Bernhardy, *Synt.* x. 6, p. 378; comp. ch. v. 5, vi. 17, John v. 45, 2 Cor. i. 10. Peile and Wiesinger compare 1 Cor. xv. 19, ἠλπικότες ἐσμέν, but it should not be forgotten that there ἠλπ. ἐσμέν is not merely = ἠλπίκαμεν; see Meyer *in loc.* Ελπίζω, like πιστεύω

(comp. notes on ch. i. 16), is found in the N. T. in connexion with different prepp.; (a) with ἐν, 1 Cor. xv. 19, 'spes in Christo reposita;' (b) with εἰς, John v. 45, 2 Cor. i. 10, 1 Pet. iii. 5 (*Lachm.*, *Tisch.*), marking the direction of the hope with perhaps also some faint (locative) notion of union or communion with the object of it, comp. notes on ch. i. 16, and on Gal. iii. 27; (c) with ἐπὶ and dat., ch. vi. 17, Rom. xv. 12 (LXX), marking the basis or foundation on which the hope rests; (d) with ἐπὶ and acc., ch. v. 5, marking the mental direction with a view to that reliance, comp. Donalds. *Gr.* § 483. The simple dative is found (*Lachm.*, *Tisch.*) in Matth. xii. 21 (LXX.).

ὅς ἐστι κ. τ. λ.] Not either causal or explicative (this would more naturally be ὅστις), but simply declaratory and definitive. The declaration is made to arouse the feeling that the same God who is a *living*, is a *loving* God, one in whom their trust is not placed in vain; the Saviour here and hereafter (Chrys., Theoph.) of all men; chiefly, especially, of them that believe. De Wette objects to the use of μάλιστα; surely the primary notion of μάλα, 'in a great degree' [closely connected with μέγαλα, comp. 'moles,' Pott, *Etym. Forsch.* Vol. 1. p. 283], is here perfectly suitable and proper; God is the σωτὴρ of all men, in the greatest degree of the πιστοί; i.e. the greatest and fullest exhibition of His σωτηρία, its complete realization, is seen in the case of the πιστοί; comp. Gal. vi. 10. There is involved in it, as Bengel observes, an argumentum a minori; 'quanto magis eam (Dei beneficentiam) experientur pii qui in eum sperant,' Calv.

Let not thy youth induce contempt; be rather a model. Neglect not thy spiritual gifts, but persevere in all thy duties.

¹¹ Παράγγελλε ταῦτα καὶ δίδασκε. ¹² μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν

11. ταῦτα] ‘these things,’ not merely the last statement, ὅς ἐστι κ.τ.λ. (Wegsch.), nor, on the other hand, too inclusively ‘omnia quæ dixi de magno pietatis sacram.,’ &c., but, τὸ ἐν εὐσεβ. γυμνάζεσθαι, τὸ προσμένειν τὰς ἀντιδόσεις, τὸ τὸν ἀγνωσθῆτην ὄραν, Theod.,—in fact all the statements included between the last ταῦτα (ver. 6) and the present repetition of the pronoun. παραγγέλλει] ‘command.’

noun. παραγγέλλε] 'command,' Vulg., Goth., Auth. Ver.; not 'exhort,' Hammi., or 'mone privatim,' Grot., but in the usual and proper sense, *πρε-
cīpe*, ἐπιταττε, Chrysost., who thus explains the use of each term : τῶν πραγ-
μάτων τὰ μὲν διδασκαλίας δεῖται, τὰ δὲ ἐπιταγῆς . . . οἷόν τι λέγω, τὸ μὴ
λοιδοῖσθαι [comp. ver. 7] ἐπιταγῆς
δεῖται· ἂν μέντοι λέγῃς ὅτι δεῖ τὰ
ὑπάρχοντα κενεῖν κ. τ. λ. ἐνταῦθα
διδασκαλίας χρεια, Homil. XIII. init.

12. μηδὲς σου κ.τ.λ.] 'Let no one despise thy youth.' Leo and others make σου dependent directly on καταφρ., 'despiciat te ob juvenilem ætatem,' Bretsch. *Loc.* This is grammatically tenable (Winer, *Gr.* § 30. 9, p. 232), but is not supported by the use of καταφρ. in the N. T., and is not required by the context. It has been doubted whether this command is addressed (a) indirectly to the Church (Huth.), in the sense, 'no man is to infringe on your authority,' αἰθεντικώτερον παράγγελλε, Theoph. I, Chrys. I, or (b) simply to Tim., in the sense, 'let the gravity of thy life supply the want of years,' Hamm., Chrys. 2, al. The personal application of the next clause, ἀλλὰ τύπος γίνου κ.τ.λ., seems decidedly in favour of (b); 'do not only, negatively, give no reason for contempt, but, positively,

be a living example.' There is no difficulty in the term *νεότης* applied to Timothy. It is in a high degree probable (see Acts xvi. 1-3) that Timothy was young when he first joined the Apostle (A.D. 50, Wieseler): if he were then as much as 25 he would not be more than 38 (according to Wieseler's chronology), or 40 (according to Pearson's) at the assumed date of this ep.—a relative *νεότης* when contrasted with the functions he had to exercise, and the age of those (ch. v. 1 sq.) he had to overlook. ἅλλὰ

τύπος κ. τ. λ.] ‘but become an example,
 &c., θέλεις, φησί, μή καταφρονείσθαι
 κελεύων, ἔμφυχτος νόμος γενού,’ Theo-
 doret. Τύπος is similarly applied in a
 moral sense, 1 Pet. v. 3, Phil. iii. 17,
 1 Thess. i. 7, 2 Thess. iii. 9, Tit. ii.
 7; comp. Rom. vi. 17. The punctua-
 tion of Lachm. and Tisch. is to be
 preferred to that of Mill, who puts no
 comma after πιστῶν: the qualities
 and conditions in which the example
 of Tim. was to be shown, are thus
 more distinctly enunciated. There is,
 as Huther suggests, a kind of order
 preserved in the five substantives
 which follow; Words, whether in
 teaching or in social intercourse; con-
 duct (comp. notes on Transl. and on
 Eph. iv. 22), as evinced in actions;
 Love and Faith, motive forces in that
 inner Christian life of which words
 and conduct are the outward manifes-
 tations; Purity (Syr. ^a ^v ^r ^e ^s ⁱ ^m ^p ^t ⁿ ^d; not
 ‘castitate,’ Vulg., Beng., either here
 or ch. v. 2,—on the meaning of ἀγνός,
 see notes on ch. v. 2), the prevailing
 characteristic of the life as outwardly
 manifested and developed. The omis-
 sions of the article in this list might

ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ. ¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι

be thought to confirm the canon of Harless, *Eph.* p. 29, 'that abstracts which specify the qualities of a subject are anathorous,' if that rule were not wholly indemonstrable: see Winer, *Gr.* § 18. 1, p. 136. The addition, ἐν πνεύματι, *Rec.* (only found in JK; Arab. (Polygl.) . . . Theod., Dam., al.) is rightly rejected by *Lachm.*, *Tisch.*, and most recent editors. To assert (Bloomf.) that it is omitted in a few MSS. and Vv. is surely a most incorrect statement. It might have crept into the text from 2 Cor. vi. 6, Mill, *Prolegom.* p. 61.

13. ἕως ἔρχομαι] 'Until I come.' the present is perhaps used rather than ἕως ἂν ἔλθω (1 Cor. iv. 5), or ἕως ἔλθω (Luke xv. 4, xvii. 8, [*Lachm. Tisch.*] al., comp. Herm. *de Part.* ἂν, II. 9, p. 110 sq.,) as implying the strong expectation which the Apostle had of coming, ἐλπ. ἐλθεῖν πρὸς σε τάχιον, ch. iii. 14; comp. Luke xix. 13, John xxi. 22, and Winer, *Gr.* § 41. 2, p. 307. On the constructions of ἕως see Klotz, *Devar.* Vol. II. p. 505 sq.

πρόσεχε] 'apply (thyself), diligently attend to;' comp. notes on ch. i. 4. The meaning here and ch. iii. 8, appears a little stronger than in ch. i. 4. and iii. 8; comp. Herod. ix. 33, προσέχειν γυμνασίοις, and the good list of exx. in Palm u. Rost, *Lex.*, s.v. 3. c, Vol. II. p. 1192.

τῇ ἀναγνώσει] 'the (public) reading' of the Scriptures, the Old, and probably (comp. Col. iv. 16, 1 Thess. v. 27, and Thiersch, *Hist. of Church*, Vol. I. p. 147, Transl.) parts of the New Testament: comp. Acts xiii. 15, τὴν ἀνάγν. τοῦ νομοῦ; 2 Cor. iii. 14, ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης.

On the public reading of the Scriptures in the early church, see Bingham, *Antiq.* xiii. 4, 2, and comp. notes on *Gal.* iv. 21.

τῇ παρακλήσει κ. τ. λ.] 'the exhortation, the teaching:' both terms occur again together, Rom. xii. 7. The distinction usually made between παρακλ. and διδ., as respectively 'public exhortation' and 'private instruction,' seems very doubtful. Both seem to mark a form of public address, the former (as the derivation suggests, comp. Theod.) possibly directed to the feelings, and appy. founded on some passage of Scripture (see esp. Acts xiii. 15, and Just. M. *Apol.* I. 67, where, however, the true reading is πρόσκλησις), the latter (ἡ ἐξήγησις τῶν γραφῶν, Coray) more to the understanding of the hearers; perhaps somewhat similar to the (now obscured) distinction of 'sermon' and 'lecture.' On διδασκ. compare notes on *Eph.* iv. 11, and Suicer, *Thesaur.* s.v. Vol. I. p. 901.

14. μὴ ἀμέλει] 'Be not neglectful of,' i.e. 'do not leave unexercised;' comp. 2 Tim. i. 6, ἀναξωπυρεῖν τὸ χάρισμα. The following word χάρισμα, with the exception of 1 Pet. iv. 10, occurs only in St. Paul's epp. where it is found as many as fourteen times, and in all cases denotes 'a gift emanating from the Holy Spirit or the free grace of God.' Here, as the context suggests, it probably refers to the special gifts of παρὰκλῃσις and διδασκ. Rom. xii. 6, 8. On the later use to denote Baptism (Clem. Alex. *Pædag.* I. 6, Vol. I. p. 113, ed. Pott.), see Suicer *Thesaur.* Vol. II. p. 1503. ἐν σοὶ] The parallel passage, 2 Tim. i. 6, clearly develops the force of the

διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου. ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ

prep.: the χάρισμα is as a spark of holy fire within him, which he is not to let die out from want of attention; comp. Taylor, *Forms of Liturg.* § 22, 23.

διὰ προφητείας] ‘by means of, by the medium of prophecy.’ The meaning of this preposition has been needlessly tampered with: διὰ (with gen.) is neither for διὰ with acc. (Just.), for εἰς, or for ἐν (Beza), nor even, ‘under inspiration,’ Peile, but simply points to the *medium* through which the gift was given; comp. Hofmann, *Schriftb.* Vol. II. p. 256. The close union of προφ. with ἐπιθ. χειρῶν (μετὰ points to the concomitant act, Winer *Gr.* § 51 h, p. 451) renders the διὰ perfectly intelligible: prophecy and imposition of hands were the two *coexistent* (Krüger *Sprachl.* § 68, 13, 1) circumstances which made up the whole process (comp. De W.) by the medium of which the χάρισμα was imparted. The association of διὰ with ἐπιθ. χειρ. is so perfectly regular (Acts viii. 18, 2 Tim. i. 6), that its use with προφ. gains by the association a kind of reflected elucidation. The ἐπιθεσις χειρῶν or χειροθεσία (Conc. Nic. xix. Conc. Chalced. xv.) was a symbolic action, probably derived from the Jewish קִדְּשׁוּ (see Schoettg. *Hor.* Vol. I. p. 874), the outward sign of an inward communication of the Holy Spirit (Acts viii. 17, ix. 17) for some *spiritual* office (Acts vi. 6) or undertaking (Acts xiii. 3), implied or expressed: comp. Wiesing, *in loc.* Neand. *Planting*, Vol. I. p. 155 (Bohn), and esp. Hammond’s treatise, *Works*, Vol. I. p. 632—650, ed. 1684. In the early church only the *superior* orders of clergy, not the sub-deacons, readers, &c. (hence called ἀχειροτόνητος ὑπηρεσία) received χειροθεσίαν: see Bingham,

Antiq. III. 1, 6, and IV. 6, 11.

πρεσβυτερίου] ‘presbytery,’ ‘confraternity of presbyters’ at the place where Timothy was ordained (perhaps Lystra, if we assume that the ordination closely followed his association with St. Paul) who conjointly with the Apostle (2 Tim. i. 6) laid their hands on him. Πρεσβυτέριον (used in Luke xxii. 66 and Acts xxii. 5 for the Jewish Sanhedrim) occurs very often in the epp. of Ignatius, in the present sense (*Trall.* 7, 13, *Philad.* 7 al.), to denote the college of πρεσβύτεροι, the συνέδριον Θεοῦ (*Trall.* 3) in each particular city or district: comp. Thorndike *Prim. Gov.* xii. 9, Vol. I. p. 75 (A. C. Libr.).

15. ταῦτα μελέτα] ‘practise these things, exercise thyself in these things,’ Hammond, Scholef. *Hints*, p. 119; partial antithesis to μὴ ἀμελεῖ, ver. 14. Μελετᾶω only occurs again in the N.T. in a quotation from the LXX, Acts iv. 25, ἐμελέτησαν κενά: Mark xiii. 11, μὴδὲ μελετᾶτε (rejected by Tisch. and bracketed by Lachm.) is very doubtful. As there is thus no definite instance from which its exact meaning can be elicited in the N.T., it seems most accurate to adopt the prevailing meaning of the word, not ‘meditari,’ Vulg., Syr. (though the idea of ‘thinking about’ really does form the primary idea of its root, Donalds. *Cratyl.* § 472) but ‘exercere,’ ‘diligenter tractare,’ Bretsch., ἀσκεῖν, Hesych.; comp. Diog. Laert. *Epīcur.* x. 123, ταῦτα πράττε καὶ μελέτα (cited by Wetst.), and see esp. the exx. in Raphel, *Annot.* Vol. II. p. 586. The transl. of Conyb. and Hows., after De W., ‘let these things be thy care’ would be more appropriate to ταῦτα σοι μελέτω, comp. Hom. *Il.* v. 490, xviii. 463. ἐν τούτοις

προκοπή φανερά ἢ πᾶσιν. ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

[ἔσθι] 'be occupied, spend thy time, in these things,' Hamm.; 'hoc age, his in rebus esto occupatus,' Valek. on Luke ii. 49, comp. Prov. xxiii. 17, ἐν φόβῳ Κυρίου ἔσθι ὅλην τὴν ἡμέραν, and exx. in Wakefield, *Sylv. Crit.* Vol. iv. p. 198: a stronger enunciation of the foregoing words, corresponding to ἐπίμενε κ. τ. λ. in ver. 16.

προκοπή] 'advance,' 'progress;' only here and Phil. i. 12, 25 (with a dependent gen.): 'non immerito hæc vox a Grammaticis contempta est, quæ nullum antiquum nedum Atticum auctorem habet,' Lobeck, *Phryg.*, p. 85. The 'advance' may be in godliness generally, 2 Tim. iii. 17 (De Wette), but more probably in all the particulars mentioned ver. 12—14; comp. Chrys., μὴ ἐν τῷ βίῳ μόνον, ἀλλὰ καὶ ἐν τῷ λόγῳ τῷ διδασκαλικῷ, except that this throws the emphasis a little too much on διδασκαλία. It is curious that Raphael neither here nor ὅν Phil. ii. cc., should have adverted to the not uncommon use of the word by Polyb. e. g. *Hist.* i. 12. 7, ii. 45. 1, iii. 4. 2 al.

16. ἔπεχε κ. τ. λ.] 'Give heed unto thyself (thy demeanour and conduct, ver. 12), and unto the doctrine which thou dost deliver, ver. 13.' Ἐπέχειν ('to fix attention upon,' ἐπικεῖσθαι, Hesych., Suid.) is somewhat similarly used in Luke xiv. 7, Acts iii. 5, comp. 2 Macc. ix. 25; not Phil. ii. 16 (Theodoret), where λόγον ζωῆς ἐπέχοντες is either 'prætentendes,' as Beza, al., or perhaps more probably 'holding in possession,' comp. Meyer *in loc.* St. Luke mainly uses the formula προσέχειν ἑαυτῷ, Luke xii. 1, xvii. 3, xxi. 34, Acts v. 35, xx. 28. The difference

in meaning is very slight; ἐπέχειν is perhaps rather stronger, the idea of 'rest upon' being probably united with that of simple direction, see Palm u. Rost, *Lex.* s.v. c. 3, Vol. i. p. 1045. Timothy was to keep his attention fixed both upon himself and his teaching; his teaching was to be good (ch. iv. 6) and salutary (ch. i. 10), and he himself was practically to exemplify it both in word and deed (ver. 12).

ἐπίμενε αὐτοῖς] 'continue in them;' comp. Col. i. 23, ἐπιμένετε τῇ πίστει, and similarly Rom. vi. 1, xi. 22, 23, Phil. i. 24: this tropical use of ἐπιμ. is thus peculiar to St. Paul. The reference of αὐτοῖς has been very differently explained. By comparing the above exx. of the Apostle's use of ἐπιμ. with a dat., it would seem nearly certain that αὐτοῖς must be *neuter*: if *masc.* (Grot., Beng.), πρὸς with the acc. (1 Cor. xvi. 7, Gal. i. 18) would have been the more natural construction; comp. 1 Cor. xvi. 7, Gal. i. 18. Αὐτὰ may then be referred either to the details implied in ἔπεχε κ. τ. λ., or perhaps more probably to all the points alluded to in ver. 12 sq. (Matth., Luther), so as to form a final recapitulatory echo, as it were, of the ταῦτα and τοῦτοις, ver. 15.

τοῦτο γὰρ κ. τ. λ.] 'for by doing this,' &c.; confirmatory clause. The pres. part. is used with a similarly gerundial force (comp. Herm. Soph. *Elect.* 57) in ver. 6, where it is also better to preserve the more exact participial translation. This form of protasis involves a temporal reference (rather, however, too fully expressed by Syr. ܐܝܢܐ ܕܥܝܢܐ) and may perhaps be dis-


Behaviour of Timothy toward the elder and younger members of the church. Distinctions to be observed in the support of widows.

V. Πρεσβυτέρω μὴ ἐπιπλήξῃς ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, ² πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. ³ Χήρας τίμα τὰς ὄντως

tinguished from *εἰ* with pres. indic., or *ἐάν* with pres. subj., with either of which it is nearly synonymous (Donalds. *Gr.* § 505), as connecting a little more closely the action of the verb in the protasis with that of the verb in the apodosis. It is singular that De W. assigns a higher meaning to *σώζειν* in reference to Timothy, but a lower ('Befestigung') in reference to his hearers. In both it has its normal and proper sense, not merely 'servabis ne seducamini,' Bengel (comp. Theod.), but 'salvum facies,' Vulg., and, as Wiesinger well remarks, conveys this important truth, 'that in striving to save others, the minister is really caring for his own salvation.' On the force of *καί*—*καί*, see notes on ver. 10.

CHAPTER V. 1. *πρεσβυτέρω*] 'an elder,' Auth. Ver., i. e. 'an elderly man,' not 'a presbyter;' so Syr., Vulg.: *ἀρα τὸ ἀξίωμα φησὶν; οὐκ οἶμαι, ἀλλὰ περὶ παντὸς γεγηρακός*, Chrysost. This interpretation is rendered nearly certain by the antithetical *νεωτέρους* in the following verse, and by *ὡς πατέρα* in the adversative clause. The exhortation, as Leo observes, follows very suitably after the reference (ch. iv. 12) to the *νεότης* of Timothy, 'ita se gerat erga seniores ut reverā debeat virum juniorem.'

μὴ ἐπιπλήξῃς] 'do not sharply rebuke, reprimand.' 'Ἐπιπλήττειν (an ἄπ.

λεγόμενον in the N.T.), Syr.  [increpavit], *νουθετεῖν με παῤῥησίαν καὶ αὐστηρότητα*, Comay (Romaic), seems to involve the notion of sharp-

ness and severity: τὸ ἐπιπλ. καὶ κόπτειν λέγεται ἔτι δὲ καὶ μαστίζειν . . . ἀφ' οὗ καὶ τὸ λόγοις ἐπιπλήσσειν εἴρηται, Eustath. on Hom. *Il.* K. 500 (cited by Wetst.) The usual form in the N.T. is *ἐπιτιμᾶν*, used very frequently by the first three evangelists, but only once by St. Paul, 2 Tim. iv. 2. *νεωτέρους*]

The grammatical construction requires *παρακάλει* to be supplied. The context, however, seems to suggest a more general word, e. g., *νουθετεῖ* (comp. 2 Thess. iii. 15, *νουθετεῖτε ὡς ἀδελφόν*), a mean term, as it were, between *ἐπιπλήττει* and *παρακάλει*. This, however, was probably not inserted on account of the following *πρεσβυτέρας*, where a milder term would again be more appropriate.

2. *ἐν πάσῃ ἀγνείᾳ* refers solely to the *νεωτέρας*: the bishop was so to order his conversation to the younger women of his flock, with such purity, as not to afford any ground even for suspicion (Chrys.). The rule of Jerome (*Epist.* 2) is simple; 'omnes puellas et virgines Christi aut æqualiter ignora aut æqualiter dilige.'

3. *χήρας τίμα*] 'pay due regard to widows,' Conyb. and Hows. The meaning of *τιμάω* and the connexion of the following verses, 3—16, has been from the earliest times so much a matter of dispute, that it is very difficult to arrive at a certain decision. On the whole, when we observe the economic terms, *ἀμοιβὰς ἀποδοῖ*. (ver. 4), *προνοεῖν* (ver. 8), and esp. *ἐπαρκ.* *ταῖς ὄντως χήραις* (ver. 16), it seems best with De W. (after Theodoret al.) to give *τίμα* a somewhat extended

χήρας. ⁴ εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἁμοιβὰς ἀποδιδοῦ-

meaning,—‘honour,’ not by a simple exhibition of *respect* (πολλῆς γὰρ δέονται τιμῆς μεμονωμένοι, Chrys.,—a somewhat insufficient reason), but also by giving *material proofs* of it; ἐλέει καὶ τὰ ἀναγκαῖα χορηγεί, Theophyl. The translation of Peile al., ‘support, provide for,’ τρέφε μὲ ἐλεημοσύνας, Coray (Romaic), involves too great a departure from the simple sense; the context, however, does certainly seem to require some intermediate translation, which, without obscuring the primary and proper meaning of τιμάω, may still leave the latter and less proper meaning fairly discernible: comp. τιμῆς ver. 17, Matth. xv. 4 sq. If this view be correct, ver. 3—8 will seem to relate specially to the support widows are to receive, ver. 9—16 to their qualifications for an office in the church; see Wieseler, *Chronol.* p. 309, and notes on ver. 9. On the position which widows occupied in the early church, see Bingham, *Antiq.* VII. 4. 9, Winer, *R. W. B.*, ‘Art. ‘Witwen.’ τὰς ὄντως χήρας] ‘who are widows indeed.’ i. e. as ver. 4, 5, and esp. ver. 16, clearly explain it,—*destitute* and *desolate*, τὰς μὴ ἐχούσας ἀλλαχόθεν οὐδεμίαν βοήθειαν, Coray. There seems then no sufficient ground either (a) for assigning to χήρα its *ecclesiastical* sense (Baur, *Paulus*, p. 497, who compares Ignat. *Smyrn.* 13, τὰς παρθένους τὰς λεγομένας χήρας; see Coteler, *in loc.*, Vol. II. p. 38), so that ἡ ὄντως χ. is ‘a widow proper,’ opp. to a χήρα in the official meaning of the term; or (b) for giving ἡ ὄντως χήρα a strictly *ethical* reference, ‘bona vidua et proba,’ Leo, for the ‘nervus argumenti’ in both cases, viz., the clause ἡλπιεν ἐπὶ τὸν Θεόν, does not mark

exclusively the religious attitude, but the earthly isolation of ἡ ὄντως χήρα, and her freedom from the distractions of ordinary domestic life; comp. 1 Cor. vii. 33, 34, and, thus far, Neander, *Planting*, Vol. I. p. 154 (Bohn).

4. εἰ δέ τις χήρα] ‘But if any widow,’ i. e. ‘in every case in which a widow has,’ &c.; comp. Syr., where this evident opposition to ἡ ὄντως χ. is still more distinctly maintained. Having spoken of the ‘widows indeed,’ the apostle proceeds to show still more clearly his meaning by considering the case of one who does not fall under that class.

ἔκγονα] ‘descendants,’ i. e. as the context implies, ‘grandchildren,’ ‘children’s children,’ Syr.,—‘nephews,’ Auth. Ver., in the original, but now antiquated, sense of the word; comp. Thom. M. p. 850 (ed. Bern.) The term ἔκγονον only occurs here in the N.T., but is sufficiently common in the LXX, as well as in earlier Greek, see exx. in Palm u. Rost, *Lex.* s.v.

μανθανέτωσαν] ‘let them learn.’ Who? The χήραι implied in the collectively-taken χήρα?—or the τέκνα and ἔκγονα? The former is supported by Vulg., Chrys., and Theod.; the latter, however (Syr., see Theoph., Ecum.), seems more in accordance with the context generally, and with the use of the special terms εὐσεβεῖν (see below) and ἁμοιβὰς ἀποδιδ. The explanation of Chrys., ἀπὸ πολλῶν ἐκεῖνοι (οἱ πρόγονοι) . . . ἐν τοῖς ἐκγόνοις αὐτοῦ ἀμείβον, ἀποδίδου τὸ ὀφείλημα διὰ τῶν παίδων, seems very unsatisfactory. πρῶτον] ‘first,’

i. e. ‘before thou hast to do it,’ De Wette. εὐσεβεῖν] ‘to be dutiful,’ i. e. ‘to evince (filial) piety towards;’ compare Acts xvii. 23, ὁ

καὶ τοῖς προγόνοις· τοῦτο γὰρ ἐστὶν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. 5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν καὶ προσμένει ταῖς δέησεσιν καὶ ταῖς προσευχαῖς

ἀγνοοῦντες εὐσεβεῖτε (*Lachm., Tisch.*) This verb can hardly be referred to the χήραι, as it certainly cannot be taken actively, 'domum suam regere,' Vulg., and not very plausibly, 'to practise piety in respect of,' Matth.; whereas when referred to the children, its primitive sense is but slightly obscured; comp. Philo, *de Dec. Orac.* Vol. II. p. 20 (ed. Mang.), where storks are similarly said εὐσεβεῖν and γηροτροφεῖν. The expression τὸν ἴδιον οἶκον is somewhat singular in such a connexion, but the remark of De W. (who has elucidated the whole passage with great ability) that οἶκον was expressly used to mark the duty as an act of 'family feeling and family honour,' seems fairly to meet the difficulty. Τὸν ἴδιον marks the contrast between assistance rendered by members of the same family and that supplied by the comparative strangers composing the local church.

καὶ ἀμοιβὰς κ.τ.λ.] 'and to requite their parents;' further explanation of τὸν ἴδ. οἶκ. εὐσεβεῖν. The expression ἀμοιβὰς ἀποδιδόναι is illustrated by Elsner, and Wetst. *in loc.* (comp. *Pesiod. Op.* 188, τοκεῦσιν ἀπὸ ὀρεπτήρια δοῖεν), and while perfectly suitable in the case of children, would certainly seem very unusual in reference to parents. The duty itself is enforced in Plato, *Legg.* iv. 717; see also Stobæus, *Floril.*, p. 79, and esp. Taylor, *Duct. Dub.* III. 5. 3. Προγόνοι does not commonly refer to living parents (De W. however, cites Plato, *Legg.* xi. 931), but in the present case suitably balances the term ἐκγονα, and seems adopted as briefly comprehending both generations, mothers or

grandmothers.

τοῦτο γὰρ

κ.τ.λ.] See notes on ch. ii. 3.

5. ἡ δὲ ὄντως χήρα] 'But (not 'now' Auth. Ver.) she that is a widow indeed;,' sharp and emphatic contrast to the foregoing, serving to specify still more clearly to Timothy the characteristics of the 'widow indeed.'

καὶ μεμονωμένη] 'and left desolate;' explanatory, not merely additional (*Schleierm.*), characteristic. Matthes urges that if this were an explanatory characteristic, it would have been either μεμονωμένη ἐστίν, or ἡ μεμονωμένη. This does not seem necessary; the apostle probably feeling and remembering the adjectival nature of χήρα. [XΛ. perhaps Sanscr. hâ 'deserere,' Pott., *Etym.* Vol. I. p. 199, but comp. Donalds. *Cratyl.* § 280, 287, and Benfey *Wurzel-lex.*, Vol. II. p. 188], adds another epithet which explains, and more exactly marks, the characteristic (*orbitas*) which is involved in χήρα, and forms the principal subject of thought.

ἤλπικεν κ.τ.λ.] 'hath placed her hopes on God;' 'hath hoped and still hopes;' see Winer, *Gr.* § 41. 4. 2, p. 315. On the distinction between ἐλπίζω with ἐπὶ and accus. and ἐπὶ with dat. see notes on ch. iv. 10.

προσμένει] 'abides in;' the preposition here intensifies the meaning of the simple verb, Palm u. Rost, *Lex.* s.v., πρὸς, C. c., Vol. II. p. 1162; see Acts xi. 23, τῇ προσέσει τῆς καρδ. προσμένειν τῷ Κυρίῳ, xiii. 43, προσμένειν τῇ χάριτι; comp. τῇ προσευχῇ προσκαρτερεῖν, Acts i. 14, Rom. xii. 12, Col. iv. 2. On the distinction between δέησις and προσευχή, see notes on ch. ii. 1, and on Eph. vi. 18. It

νυκτὸς καὶ ἡμέρας· ⁶ ἡ δὲ σπαταλῶσα, ζῶσα τέθνηκεν.
⁷ καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν. ⁸ εἰ δέ

may be observed that the article is prefixed to both; it clearly might have been omitted before the latter; St. Paul, however, chooses to regard prayer under two *separate* aspects; comp. Winer, *Gr.* § 18. 5, p. 148, note.

νυκτὸς καὶ ἡμέρας] ‘night and day,’ i. e., grammatically considered, at some indefinite point of the continuous time expressed by the substantives: see Donalds. *Gr.* § 451, 459, and comp. notes on ch. ii. 6 ad fin. St. Luke, in the very parallel case of Anna, ch. ii. 37, uses the acc. νύκτα καὶ ἡμέραν, but there the previous occurrence of νηστείαις renders the accus., and perhaps the order (Fasts appy. began at *eve*, Winer, *RWB*, Art. ‘Fasten,’ compare Lev. xxiii. 32) perfectly appropriate; in Acts xxvi. 7 and in 2 Thess. iii. 8 (*Tisch.*) the acc. is appy. hyperbolic. On the order νυκτ. καὶ ἡμ. (always in St. Paul), comp. Lobeck *Paralip.* p. 62 sq. It may be observed that St. Luke adopts the order νυκτ. καὶ ἡμ. with the acc. (comp. Mark iv. 27), and inverts it when he uses the gen. (opp. to Mark v. 5). St. John (Rev. iv. 8, vii. 15, xii. 10, xiv. 11, xx. 10) uses only the gen. and the order ἡμ. καὶ νυκτός. Is the order *always* to be explained from internal considerations, and not rather to be referred to the habit of the writer?

6. ἡ δὲ σπαταλῶσα] ‘but she that liveth riotously;’ one of the sins of Sodom and her daughters, Ezek. xvi. 49, forming a sharp contrast to the life of self-denial and prayer of ἡ ἐντως χήρα. Σπαταλᾶν only occurs again in the N.T., James v. 5, ἐτρυνφήσατε καὶ ἐσπαταλήσατε; comp. Ezek. loc. cit. ἐν εὐθηνίᾳ ἐσπαταλῶν,

Ecclus. xxi. 15, ὁ σπαταλῶν. As the derivation of each word suggests, σπαταλᾶω [ΣΠΑ. cognate with σπαθᾶω] points more to the ‘prodigality’ and ‘wastefulness’ (Benfey, *Wurzeller*, Vol. I. p. 562), the somewhat synonymous word τρυφᾶω (θρύπτω), more to the ‘effeminacy’ and ‘luxury’ of the subject: so also rightly Tittmann, *Synon.* I. p. 193. The present verb is thus, etymologically considered, more allied in meaning to ἀσώτως ζῆν, comp. notes on Eph. v. 18, though it is occasionally found (Theano, *ad Eubul.*, p. 86, ed. Gale, τὰ σπαταλῶντα τῶν παιδίων) in a sense scarcely at all differing from τρυφᾶν. See also Suicer, *Thesaur.* s.v. Vol. II. p. 591.

ζῶσα τέθνηκε] ‘is dead while she liveth;’ so Rev. iii. 1, ζῆς, καὶ νεκρὸς εἶ, comp. Eph. iv. 18. The meaning is rightly expressed by the Greek expositors, e. g. Theophyl. (*most* incorrectly quoted by Huth), κὰν δοκῇ ζῆν ταύτην τὴν ζῶην τὴν αἰσθητὴν [comp. Gal. ii. 20] τέθνηκε κατὰ πνεῦμα: similarly Theodoret, but with less theological accuracy of expression. Her life is merely a conjunction of soul and body, destitute of all union with the higher and truly quickening principle; comp. Olshausen, *Opusc.* p. 196. Numerous quotations involving similar sentiments will be found in Wetst. *in loc.*; the most pertinent is Philo, *de Profug.*, Vol. I. p. 554 (ed. Mang.); ζῶντες ἔνιοι τεθνήκασιν καὶ τεθνηκότες ζῶσιν κ. τ. λ., comp. Loesner, *Obs.* p. 404.

7. ταῦτα] ‘these things;’ what things? Those contained (a) in ver. 3–6 only, Theodoret (appy.), and Huth.; or (b) in ver. 6 only, Chrys.; or (c) in ver. 5 and 6, De Wette and Wiesing. Of these (a) is very plau-

τις τῶν ιδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστος χεῖρων.

sible on account of the simple *mandatory* force of παράγγελλε, but involves the difficulty that ἀνεπίλ. must then be referred to τέκνα and ἔκγονα as well as the widows, whereas the latter seem manifestly the principal subjects. The use of καὶ (not simply ταῦτα as in ch. iv. 5) is in favour of (b), but then again it seems impossible to disunite two verses so closely connected by the antithesis involved as ver. 5 and 6. On the whole, then, it seems best to adopt (c), and to refer the pronoun to the *two* foregoing verses: καὶ thus binds ver. 7 to ver. 5 and 6, while ver. 8 concludes the whole subject by a still more emphatic statement of the rule involved in ver. 4, but not then further expanded, as the statement of the different classes and positions of the widows would otherwise have been interrupted.

παράγγελλε] ‘command;’ see notes on ch. iv. 11: the choice of this stronger word seems to imply that the foregoing contrast and distinction between ἡ ἑνὶς χήρα and ἡ σπαρ. was intended to form the basis for a rule to the church. ἀνεπιλημπτοι] ‘irreproachable;’ the widows, not the widows and their descendants, see above. On the meaning of the word, see notes on ch. iii. 2.

8. εἰ δὲ κ.τ.λ.] Recurrence to the same subject and to the same persons, τέκνα καὶ ἔκγονα, as in ver. 4, but, as the τις implies, in the form of a more general statement. The δὲ (not = γάρ, as Syr.) is correctly used, as the subjects of this verse stand in a sort of contrast to the widows, the subjects of ver. 7.

τῶν ἰδίων κ.τ.λ.] ‘his own (relatives) and especially those of his own house;’ ἴδιοι here marks the relationship, οἰκεῖοι,

those who were not only relations, but also formed part of the *family*, τοὺς κατοικοῦντας τὴν αὐτὴν οἰκίαν συγγενεῖς, Coray; ‘domestici, qualis vel maxime est mater aut avia vidua, domi,’ Bengel. Lachmann, on fair uncial authority (AD*FG), omits the second τῶν; this would bind the ἴδιοι and οἰκεῖοι more explicitly into one class; Winer, *Gr.* § 18. 4. d. On οἰκεῖοι, comp. notes on Gal. vi. 10. It is worthy of notice that the Essenes were not permitted to give relief to their relatives without leave from their ἐπιτρόποι, though they might freely do so to others in need; see Joseph. *Bell.* II. 8. 6.

οὐ προνοεῖ] ‘does not provide for;’ only again Rom. xii. 17 (from Prov. iii. 4) and 2 Cor. viii. 21; in both cases with an accus. rei (Jelf, *Gr.* § 496, obs. 1) in the former passage in the middle, in the latter (*Lachm.*) in the active voice. On the connexion εἰ οὐ (here perfectly intelligible as οὐ is in such close connexion with προνοεῖ), see the copious list of exx. in Gayler, *Partic. Neg.* p. 99—115, and notes on ch. iii. 5.

τὴν πίστιν ἤρνηται] ‘he has denied the faith;’ not ‘doctrinam Christianam,’ but ‘the (Christian) faith,’ considered as a rule of life; comp. notes on Gal. i. 23. His acts are a practical denial of his faith; faith and love are inseparable, in not showing the one he has practically shown that he is not under the influence of the other. On the meaning of πίστις, see Reuss, *Theol. Chret.* iv. 13, Vol. II. p. 128 sq.

ἀπίστου] Not a ‘misbeliever’ (2 Cor. iv. 4, Tit. i. 15), but an ‘unbeliever,’ opp. to ὁ πιστεύων, 1 Cor. xiv. 22 sq. Such a one, though he might bear the name of Christian,

Presbyteral widows must be sixty years of age and of good character; refuse younger widows, whom I desire rather to marry and not to give offence.

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν

would be really worse than a heathen, for the precepts of all better heathenism forbid such an unnatural selfishness; see Pfanner, *Theol. Gent.* XI. 22, p. 320, and comp. the quotations in Stobæus, *Floril.* Tit. 79.

9. *χήρα καταλεγέσθω κ.τ.λ.*] ‘*As widow let no one be put on the list,*’ &c. In this doubtful passage it will be best to consider (α) the simple meaning and grammatical structure; (β) the interpretation of the clause. First, then, *καταλέγειν* (*κατατάπτειν*, Suid.) simply means ‘to enter upon a list’ (see exx. in Palm u. Rost, *Lex.* s.v. Vol. I. p. 1624), the contents and object of which must be deduced from the context. Next, we must observe that *χήρα* is in fact the predicate ‘als Witwe werde verzeichnet,’ Winer, *Gr.* § 66. 4. obs., p. 663. Grammar and lexicography help us no further. (β) *Interpretation*: three explanations have been advanced; (α) the somewhat obvious one that the subject of the preceding clause is simply continued; so Chrys. *in loc.*, the other Greek expositors and the bulk of modern expositors. The objections to this are, grammatically considered, the appy. *studied* absence of any connecting particle; exegetically considered, the high improbability that when criteria had been given, ver. 4 sq., fresh should be added, and those of so very *exclusive* a nature: would the Church thus limit her alms? (β) That of Schleierm., Mack, and others, that *deaconesses* are referred to: against this the objection usually urged seems decisive,—that we have no evidence whatever that deaconesses and *χήραι* are synonymous terms (the passage in Ignat. *Trall.* 13, cannot here *fairly* be made

use of, first on account of the doubtful reading; secondly, the *suspicion* which now hangs about the whole epistle, see Cureton, *Corp. Ign.* p. 333), and that the age of 60, though deriving a specious support from *Cod. Theod.* XVI. 2. 27 (comp., however, *Conc. Chalc.* c. 15, where the age is fixed at 40), is wholly incompatible with the active duties (comp. Bingham, *Antiq.* II. 22. 8 sq.) of such an office. (γ) The suggestion of Grot., ably expanded by Mosh., and followed by De W., Wiesing., Huth. (*Einleit.* § 4), that an order of widows (*χηρῶν χόρος*, Chrysost. *Hom. in Div. N. T. Loc.* 31, compare Tertull. *de Vel. Virg.* 9, and the other reff. in Mosheim) is here referred to, whose duties appy. consisted in the exercise of superintendence over, and the ministry of counsel and consolation (see Tertull. *l.c.*) to, the younger women; whose office in fact was, so to say, *presbyteral* (*πρεσβύτερες*) rather than *diaconic*. The external evidence for the *existence* (though not necessarily the special ecclesiastical organization) of such a body even in the earliest times is so fully satisfactory, and so completely in harmony with the internal evidence supplied by ver. 10 sq., that on the whole (γ) may be adopted with some confidence; see the long note of Wiesing. *in loc.* and Huther, *Einleit.* § 4. p. 46. We thus find noticed in this chap. the *χήρα* in the ordinary sense; *ἡ ὄντως χ.*, the desolate and destitute widow; *ἡ κατελεγμένη χήρα*, the ecclesiastical or presbyteral widow. *γεγονυῖα* is now properly referred by *Lachm.*, *Tisch.*, al. to *μὴ ἔλαττον κ.τ.λ.*, see exx. in Raphel, *Annot.* Vol. II. p. 592. The construction, *ἐλαττον ἡ*

ἐξήκοντα γεγονυῖα, ἐνὸς ἀνδρός γυνή, ¹⁰ ἐν ἔργοις καλοῖς
μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόδοχησεν, εἰ ἁγίων
πόδας ἐνίψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ

ἔτη ἐξήκοντα, would be perhaps more correct, but the somewhat concise gen. is perfectly intelligible.

ἐνὸς ἀνδρός γυνή] It is obvious that this can only be contrasted with *successive* polygamy, and cannot possibly be strained to refer to the legitimacy of the marriage (comp. Beng.). In plain terms the woman was to be *univira*: so Tertull. *ad Uxor.* i. 7, 'prescriptio Apostoli viduam allegi in ordinem [ordinationem, *Seml.*] nisi univiram non concedit;' comp. notes on ch. iii. 2, and the copious list of exx. Wetst. *in loc.*

10. ἐν ἔργοις καλοῖς κ. τ. λ.] 'well-reported of in the matter of good works,' i.e. 'for good works;' comp. notes on *Tit.* ch. iii. 8. 'Ἐν denotes the sphere to which the woman's actions and the consequent testimony about them was confined. Huther cites Heb. xi. 2 as evincing the use of ἐν to mark the *reason* of the μαρτυρία, but there ἐν is simply 'in;' 'in hac fide constituti,' Winer, *Gr.* § 52 a, p. 463 note. Μαρτυρεῖσθαι appears frequently used in the N. T., e.g. Acts vi. 3, x. 22, xvi. 2 al. in special reference to a *good* testimony. The simple meaning is retained by Syr. and Vulg.

εἰ ἐτεκνοτρόφησεν] 'if she (ever) brought up children;' hypothetical clause, ultimately dependent on καταλ., but still also more immediately explanatory of ἐργ. καλ. It is doubtful whether τεκνοτροφεῖν is to be confined to the widow's own children (Vulg., Chrys. and Greek commentt.), or extended also to the orphans she might have brought up, 'ecclesie commodo' (Beng.). The latter seems most probable, especially

as in two passages which have been adduced, Herm. Past. i. 2, and Lucian, *de Mort. Peregr.* § 12, widows and orphans are mentioned in a suggestive connexion. In either case, τὸ εὖσεβῶς θρέψαι, Theod., is necessarily implied, though not expressed in the word.

ἐξενόδοχησεν] 'entertained strangers,' ἄπ. λεγόμεν., but comp. Matth. xxv. 35. The sequence of duties may have been suggested by the relations of proximity, ὁρᾶς πῶς πανταχοῦ τῶν οἰκείων τὰς εὐεργεσίας τῶν ἀλλοτρίων προτιθεῖται, Chrys.; as the widow's own children would clearly be comprehended in, and even form the first objects of, the τεκνοτροφία.

εἰ ἁγίων κ. τ. λ.] An act not only connected with the rites of Oriental hospitality (Jahn, *Archæol.* § 149), but demonstrative of her humility (1 Sam. xxv. 41; it was commonly a servant's office, Elsner, *Obs.* Vol. i. p. 338), her love (comp. Luke vii. 38), and, it might be added, the practical heartiness (comp. Chrys.) of her hospitality: 'non dedignetur quod fecit Christus facere Christianus,' August. *in Joan.* Tract. 58.

ἐπήρκεσεν] 'relieved;' ἐβοήθησεν, Hesych., comp. Polyb. *Hist.* i. 51. 10, where it is used as nearly synon. with ἐπιβοήθ. It thus need not be restricted merely to alms (ἀπορία ἐπαρκεῖν, Clem. Alex. *Strom.* i. 10, comp. Vales. on Euseb. *Hist.* vii. 5), nor θλιβόμεν. to 'paupertate pressis' (Beng.), but, as appy. Syr. ܠܡܥܝܝܬܐ]

[refocillavit], may refer to the relief of necessity in its most general form; καὶ διὰ χρημάτων, καὶ διὰ προστασίας, καὶ μεσιτείας, Theophyl.

ἀγαθῶ ἐπηκολούθησεν. ¹¹ Νεωτέρας δὲ χήρας παραιτοῦ.

11. καταστρηγιάσωσιν] So C D J K al. . . . Chrys., Theodoret, Theophyl. Œcum. (Griesb., Scholz, *De W.*, e sil.). Lachm. and Tisch. here read καταστρηγιάσουσιν with A F G, 31; Chrys. (Cod.) Though the future might fairly be borne with, as in Rev. iv. 9 (comp. pres. Mark xi. 25), the external authority does not seem sufficient, for it must be remembered that F and G, even in errors of transcription ('mira est utriusque [codicis] consensio in lectionibus in ipsisque multis calami erroribus, Tisch. p. LXXIII.), are little more than one authority. Moreover the termination -ουσιν might have originated from the eye of the copyist glancing on to θέλ-ουσιν. Lastly, too, the only correct principle of explaining these usages of ἐάν and ὅταν with the indic.,—viz., the restriction of the whole conditional force to the particle, and the absence of necessary internal connexion between the verb in the protasis and that in the apodosis—does not seem here to apply. St. Paul does not appy. desire to mark the mere relation of time, but the ethical connexion between καταστρ. and γαμ. θέλ.; a weariness of Christ's yoke involves a further and more decided lapse. On the use of ἐάν and ὅταν with the indic., see the excellent remarks of Klotz, *Devot.* Vol. II. p. 468—478.

ἐπηκολούθησεν] 'followed after'; comp. 1 Pet. ii. 21, ἐπακολουθεῖν τοῖς ἔχουσιν: the ἐπὶ does not appear to involve any idea of *intensity*, scil. προθύμως καὶ κατ' ἔχνη, Coray, Auth. Ver. (comp. Steph. in *Thesaur.* s.v.), but only that of *direction*. The sense is thus not very different to that implied in διώκειν τὸ ἀγαθόν, 1 Thess. v. 15; comp. Plato, *de Rep.* II. p. 370 C, τῷ πραττομένῳ ἐπακολουθεῖν, where the next words, μὴ ἐν παρέργου μέρει, supply the notion of προθυμία; see ib. *Phædo*, 107 B, where the force of the compound also does not seem very strongly marked. The meaning is rightly conveyed by Chrys., δηλοῦντος ἐστίν, ὅτι εἰ καὶ μὴ αὐτὴ αὐτὸ ἐργάσασθαι ἡδυνήθη, ἀλλ' ὅμως ἐκοινώνησεν, ὑπούργησε.

11. νεωτέρας] Not necessarily, with studied reference to ver. 9, 'widows under sixty years of age,' Wiesing., but, as the context seems to imply, 'younger' with nearly a positive sense, ver. 2.

παραιτοῦ] 'shun,' or as the contrast with καταλέγεσθω (ver. 9) seems to

require,—'decline' ('refuse,' Auth. Ver., ἀπόβαλλε, Coray), scil. 'to put on the κατάλογος of the presbyteral widows.' They were not necessarily to be excluded from the alms of the Church (Taylor, *Episc.*, § 14), but were only to be held ineligible for the 'collegium viduarum,' comp. however ver. 16. On παραιτοῦ, comp. notes on ch. iv. 7: the regular meaning (as Huther properly observes) suggested by ch. iv. 7, 2 Tim. ii. 23, Tit. iii. 10, need not here be lost sight of; Timothy was to *shun* them, and not entertain their claims; 'noli causam earum suscipere,' Beng.

ὅταν καταστρην.] 'when they have come to wax wanton against Christ,' Auth. Vers., 'lascivieru[nt],' Beza; the aor. subj. with ὅταν, marking an action which takes place at a single definite period distinct from the actual present, Madvig, *Syntax*, § 128; comp. also Winer, *Gr.* § 43. 5, p. 356. This translation of καταστρ. may be fully retained if 'lascivire' be taken *more* in its simple ('instar jumentorum quæ cum pabulo ferociunt,' Scul. ap. Pol.

ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν,
¹² ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν
¹³ ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν περιερχόμεναι τὰς οἰκίας,

Syn.) than in its merely sexual ref. (quæ fornicatæ sunt in injuriâ Christi, Jerome, *Ep.* 11, al. 223) though this, owing to the γαμεῖν θέλουσιν, not simple fut. γαμήσουσιν [usual later form], cannot wholly be put out of sight. Στρηνιάω, a word of later comedy (see Lobeck, *Phryn.* p. 381), implies the exhibition of 'over-strength,' 'restiveness,' and thence of 'fulness of bread' (*Antiph. ap. Athen.* III. 127), and 'wanton luxury'; comp. *Rev.* xviii. 7, 9. The adjct. στρήνης is far more probably connected with the Sabine 'strena' (*Donalds. Varron.* IV. 2), and the Lat. 'strenuus' (*Pott, Etym.* Vol. I. p. 198) than with τορός, τρανός, which is suggested by Lobeck. The prep. κατὰ expresses the direction of the action (*Palm u. Rost. Lex.* s.v. κατὰ, IV. 2), and points to the object against which the στρήνος was exhibited: comp. κατακαυχᾶσθαι, *James* ii. 13.

12. ἔχουσαι κρίμα] 'having, bearing about with them a judgment that,' &c.; comp. φόβον ἔχειν, *ver.* 20, ἀμαρτίαν ἔχειν, *John* xv. 22. The judgment or sentence is a load which they bear about with them (comp. *Gal.* v. 10); and this judgment is that ἠθέτησαν κ.τ.λ. "Ὅτι is thus not causal, and must not, as in *Mill*, be preceded by a comma, a punctuation suggested by a misinterpretation of κρίμα, which is not for κατακρίμα (κατά-κρισιν, *Theophyl.*, *Peile*, *Liddell* and *Scott, Lex.* al.), much less = 'punishment' ('beladen sich mit Strafbarkeit,' *Mack*); but retains its usual and proper meaning. The context will alone decide the nature of the judgment, whether favourable or unfavourable;

comp. notes on *Gal.* v. 10, and *Fritz. Rom.* ii. 3, Vol. I. p. 94.

τὴν πρώτην κ.τ.λ.] they broke their first faith; clearly, as it is explained by the Greek comment., their engagement (συνθήκην, *Chrys.*) to Christ not to marry again, which they virtually, if not explicitly, made when they attempted to undertake the duties of the presbyteral office, as ἐνὸς ἀνδρὸς γυναῖκες; so *Theodore*t, τῷ Χριστῷ συνταξάμενοι σωφρόνως ζῆν ἐν χηρείᾳ δευτέροις ὁμιλοῦσι γάμοις: The only seeming difficulty is πρώτην, not προτέραν, as the πρώτη πίστις was really to the first husband. This is easily explained: there are now only two things put in evidence, faith to Christ and faith to some second husband. In comparing these two, the superl., according to a very common Gk. habit of speaking, is put rather than the compar.; see *Winer, Gr.* § 36. 5. 4, p. 283. The phrase ἀθετεῖν πίστιν, 'fidem irritam facere,' is illustrated by *Wetst.* and esp. *Raphel in loc.*; the latter cites *Polyb. Hist.* VIII. 2. 5, XI. 29. 3, XXIII. 16. 5, XXIV. 6. 7. The numerous illustrations that the language of St. Paul's unquestioned epp. has received from *Polybius* are well-known and admitted. This persistent similarity, in the case of an ep. of which the genuineness has been (unreasonably) doubted, is a subsidiary argument which ought not to be lost sight of.

13. ἅμα δὲ κ.τ.λ.] There is some difficulty in the construction; μανθαν. is usually connected with περιερχ., but, unless with *De W.* and *Wiesing.*, we plainly assume that the participle is incorrectly used for the inf., we

οὐ μόνον δὲ ἄργαι, ἀλλὰ καὶ φλύαροι καὶ περιέργοι, λαλοῦσαι τὰ μὴ δέοντα. ¹⁴ βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ

shall have an incongruous sense, for *μανθάνω περιερχόμενος* can only mean 'I learn that I am going about,' Jelf, *Gr.* § 683. It seems best then, with Syr., Chrys., al., and recently Winer, *Gr.* § 46. 1. obs., p. 398, to connect *μανθ.* with *ἄργαι*, 'they learn to be idle,' esp. as this can be supported by Plato, *Euthyd.* 276 B, οἱ ἀμαθεῖς ἄρα σοφοὶ μανθάνουσιν, which Winer aptly cites; it is needless to say that Winer does not conceive 'an ellipsis of οὔσαι for εἶναι,' Bloomf.,—a mistake of which such a scholar could not be capable. If it be urged (De Wette, Wiesing.) that running about would be more naturally the consequence of idleness than *vice versa*, it may be said that *περιερχ.* may possibly refer to some portion of their official duties, in the performance of which, instead of rather acquiring spiritual experiences, they only contract idle and gossiping habits. Τὰς οἰκίας might seem to confirm this, 'the houses of them they have to visit;' but comp. 2 Tim. iii. 6, where (as here) the article appears *generic*, or at most, 'the houses of such as receive them;' comp. Winer, *Gr.* § 18-1, p. 116, note. *περιερχόμεναι*] 'going round to;' the part. is certainly used with reference to an *idle, wandering*, way of going about, in Acts xix. 13; this meaning, however, is derived from the context, which does not oblige us *necessarily* to retain the same meaning *here*. Other exx. of accusatives after the *περὶ* in the comp. verb are found in the N.T., e. g. Mark vi. 6, Acts ix. 3 al.; comp. also Matth. *Gr.* § 426, Bernhardt, *Synt.* v. 30 ad fin., p. 260. ἀλλὰ καὶ φλύαροι κ.τ.λ.]

'but also tattlers and busybodies;' ἐπανόρθωσις of preceding epithet; beside being merely idle, they also contract and display a 'mala sedulitas' in both words and actions. Φλύαρος an ἀπ. λεγόμεν. in N.T. (but see φλυαρεῖν, 3 John 10), as its derivation [ΠΛΥ-, fluere, Pott, *Etymol. Forsch.*, Vol. I. 212] obviously suggests, points to a babbling, *profluent*, way of talking. Περιέργος (see Acts xix. 19) marks a *meddling* habit, a perverted activity that will not content itself with minding its own concerns, but must busy itself about those of others; comp. 2 Thess. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, Demosth. (??) *Philipp.* iv. 150, ἐξ ὧν ἐργάζη καὶ περιεργάζη. λαλοῦσαι κ.τ.λ.] 'speaking things which they ought not,' carrying things from one house to another: περιοδεῖν γὰρ τὰς οἰκίας οὐδὲν ἀλλ' ἢ τὰ ταύτης πρὸς ἐκείνην φέρουσι, Theophyl. On τὰ μὴ δεόντα, compare notes on *Tit.* i. 11.

14. βούλομαι] 'I desire;' not merely 'I hold it advisable,' De Wette, 'velim,' Beza, comp. notes on ii. 8. The comparison of this verse with ver. 11 is instructive; there the widows themselves θέλουσιν γαμεῖν; their θελήματα lead them to it (Eph. ii. 3); their *will* is to marry; here St. Paul *desires* (deliberato et propenso animo, Tittm.) that (not being on the list) they would do so. Chrys. makes no distinction, ἐπεὶ δὲ αὐταὶ βούλονται βούλομαι καὶ γὼ κ.τ.λ. As a *general* rule, the distinction of Tittmann, *Synon.* I. p. 124, 'θέλειν nihil aliud est quam simpliciter velle, neque in se habet notionem voluntatis propensæ ad aliquam rem, sed βούλεσθαι denotat

ἀντικειμένῳ λοιδορίας χάριν 15 ἤδη γάρ τινες ἐξετράπη-

ipsam animi propensionem,' will be found satisfactory, but in the application of it to individual cases proper caution must be used. It ought to be remarked that θέλω is by very far more frequently used by St. Paul than βούλ., the latter occurs only 1 Cor. xii. 11, 2 Cor. i. 15, and 17 (*Lachm.*), Phil. i. 12, 1 Tim. ii. 8, vi. 9, Tit. iii. 8, Philem. 13; once only 1 Cor. l. c. in reference to God (the Holy Ghost). Βούλ. is most used by St. Luke in the Acts, where it occurs about fourteen times, and consequently if we except quotations, rather more frequently than θέλω.

οὖν has here its proper collective force (*Klotz, Devar.* Vol. II. p. 717), 'in consequence of these things being so, I desire' &c.; 'igitur,' Beza,—not an injudicious change for 'ergo,' Vulg., as there is here no 'gravior argumentatio;' see Hand, *Tursell.* Vol. III. p. 187.

νεωτέρας] 'younger widows,' not merely 'younger women,' as Auth. Ver.; still less 'Jungfrauen,' as Baur. The context seems to confine our attention simply to widows. The true aspect of this precept is, as Wiesing. observes, defined by οὖν here, and γάρ ver. 15; the precept involves its own restrictions. The Apostle desires the younger widows to marry rather than attempt a course of duties which they might swerve from or degrade; comp. Chrysost.

τεκνογ., οἰκοδ.] 'to bear children, to rule the house;' obviously the regular inf. after verbs denoting 'a motion of the will,' Jelf, *Gr.* § 664; to supply εἰς τὸ with Bloomf. is to commit a barbarism. Both words are ἄπ. λεγόμεν. in the N.T., the substantive τεκνογονία occurs ch. ii. 15, and οἰκοδοσότης several times in the first three gospels. Both the latter subst. and its verb be-

long to later Greek, οἰκίας δεσπότης λεκτέον, οὐχ ὡς Ἀλεξίς, οἰκοδεσπότης, Phrynichus; so Pollux, *Onom.* X. 21: further exx. are cited by Lobeck, *on Phryn.* p. 373. It is an untenable position that τεκνοτροφ. is included in τεκνογον. (*Möller*); if included in any word, it would far more naturally be so in οἰκοδεσπ. (*Leo*), which points to the woman's sphere of domestic duties.

τῷ ἀντικειμένῳ] 'to the adversary,' not 'the devil,' Chrys., for though this application derives some plausibility from τοῦ σατ. ver. 15, yet the λοιδορ. χάριν seems far more naturally to suggest a reference to human opponents,—the adversary of Christianity (*Phil.* i. 28, *Tit.* ii. 8) among the Jews or the Gentiles; so Hamm., De W., Wiesing. On this word, and the possibly stronger ἀντιπασσόμενοι ('qui in adversâ acie stantes oppugnant') see Tittmann, *Synon.* II. p. 11.

λοιδορίας χάριν] 'for reproach,' lit. 'to further, promote, reproach:' this is of course not 'for' λοιδ. ἐνεκα, and that for εἰς λοιδ., Bloomf., but is added somewhat epexegetically to ἀφορμ. διδ. to specify the manner in which the occasion would be used; on the meaning of χάριν comp. notes on *Gal.* iii. 19, and Donalds. *Cratyl.* § 278. The 'reproach' must be understood as directed not merely against the widows, but Christianity generally, comp. *Tit.* ii. 5.

15. ἤδη γάρ τινες] 'For already some,' sc. widows; ἀπὸ πείρας ἡ νομοθεσία γεγένηται, Theod.: Matthes here gives the pronoun a more extended reference, but without sufficient reason; γάρ clearly confirms the command in the preceding verse, and thus naturally refers us to the special cases of those mentioned in it.

σαν ὀπίσω τοῦ Σατανᾶ. ¹⁶ εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκέτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

Let the elders who rule well receive double honour: be thou guarded in receiving accusations against them. Rebuke sinners.

¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ

16. πιστὸς ἢ πιστὴ] So *Tisch.*, ed. 2, with D J K, nearly all mss., Vulg. (Pol. Harl.***) Syr. (both), Ar. (all.) Slav. . . . Chrys. (distinctly), Theodoret, Dam. al. (*Griech. De W., Wiesing.*), and appy. rightly. The shorter reading εἴ τις πιστὴ supported by A C F G; 17, 47; . . . Vulg. (Amit. Harl.*) Copt. Arm., and adopted by *Lachm.*, deserves consideration; but can be accounted for more easily than the longer reading. Huther urges the variation εἴ τις πιστὸς ἔχει Vulg. (ed.) al., but surely this rather shows that the transcriber fancied that the grammar would be relieved by an omission of one of the substantives.

ἐξετράπησαν] '(have) turned themselves out of the way,' sc. of chastity, propriety, and discretion: 2 Tim. iv. 4. It is unnecessary to give this aberration a wider or more general reference,— 'from the faith' (Mosh.), 'from right teaching' (Heydenr.). The younger widows, to whom the Apostle alludes, had swerved from the path of purity and chastity, which leads to Christ, and followed that of sensuality, which leads to Satan: Christ was the true spouse, Satan the seducer.

16. εἴ τις πιστὸς κ.τ.λ.] This might fairly seem a concluding reiteration of the precept in ver. 4 and ver. 8, or a species of supplementary command based on the same principles (comp. Mosh.). The connexion, however, and difference of terms, ἐπαρκέτω not προνοέτω, suggest a different application of the precept. In ver. 4, 8, the duties of children or grandchildren to the *elder* widow are defined: here the reference is rather to the *younger* widows. How were such to be supported? If they married the question was at once answered; if they remained unmarried, let their relatives, fathers or mothers, uncles or aunts, brothers or sisters, support them, and not obtrude them on

the *χηρικὸν τάγμα*, ver. 9, when they might be unfit for the duties of the office, and bring scandal on the church by their defection.

βαρείσθω] 'be burdened,' Luke xxi. 34, 2 Cor. i. 8, v. 4; later and less correct form for βαρύνειν. The assertion of Thom. M. s. v., πλὴν ἐπὶ τοῦ παρακειμένου οὐ βεβάρυνγκα λέγουσιν, ἀλλὰ βεβάρηγκα, is somewhat doubtful; βεβαρηῶς (intrans.) is used by Homer, and βεβαρημένος certainly appears in Plato, *Symp.* 203 B, as well as in Aristides (cited by Thom. M.), but the latter passage is an imitation of Homer, and the former has a very poetical cast; the use of βεβάρημαι as the regular Attic perfect (Huther), cannot therefore be completely substantiated: compare Buttm. *Irreg. Verbs*, s. v. βαρύνω.

17. καλῶς προεστῶτες] 'who rule, preside, well,' not in antithesis to those 'who preside ill,' but in distinction to other presbyters, to the presbyter as such (Wiesing.). The meaning of καλῶς προεστάναι is approximately given by Chrys. as μηδενὸς φείδεσθαι τῆς ἐκείνων κηδεμονίας ἔνεκεν; this, however, too much obscures the idea of *rule* and *directive functions* (Bloomf.) implied in the par-

κοπιῶντες ἐν λόγῳ καὶ διδασκαλία. ¹⁸ λέγει γὰρ ἡ γραφή

tiēple προεστ., comp. ch. iii. 14.

διπλῆς τιμῆς] 'double honour', i.e. remuneration; double, not in comparison with that of widows or deacons (Chrys. 1, comp. Thorndike, *Relig. Assembl.* iv. 22), nor even of οἱ μὴ καλ. προεστ. (comp. οἱ ἁμαρτάνοντες, ver. 20) but, with a less definite numerical reference, διπλῆς (not διπλάσιος τιμῆς, as in Plato, *Legg.* v. 730 D) i.e. πολλῆς τιμῆς, Chrys. 2, πλείονος τιμῆς, Theodoret. Τιμὴ again, as τίμα, ver. 3, includes, though it does not precisely express, 'salary, remuneration,' and is well paraphrased by Chrys. as θεραπεία [καὶ] ἡ τῶν ἀναγκαίων χορηγία, comp. Clem. Rom. 1. i. Kypke (*Obs.* Vol. II. p. 361) cites several instances of a similar use of τιμή, but in all, it will be observed, the regular meaning of the word is distinctly apparent: comp. Wakef. *Sylv. Crit.* Vol. iv. p. 199. ἀξιούσθωσαν] 'be counted worthy,' Auth. Ver., 'digni habeantur,' Vulg., comp. Syr., not merely 'be rewarded,' Hammond. They were ἄξιοι διπλῆς τιμῆς, and were to be accounted as such.

οἱ κοπιῶντες κ. τ. λ.] 'they who labour in word and doctrine;' no hendyadys, scil. εἰς τὴν διδασχὴν τοῦ λόγου, Coray, al., but with full inclusiveness, 'in the general form of oral discourse (whether monitory, hortatory, or prophetic), and the more special form of teaching;' see Thorndike, *Prim. Gov.* ix. 3, Vol. I. p. 42 (Ang. Cath. Libr.). Mosheim (*de Reb. ante Const.* p. 126 sq.) throws a stress upon κοπιῶντες, urging that the verb does not imply merely 'Christianos erudire, sed populos veræ religionis nescios ejus cognitione imbuere,' p. 127. We should then have two, if not three classes (comp. 1 Thess. v. 12), the preachers

abroad, and rulers and preachers at home, the former of which might be thought worthy of more pay: this is ingenious, but it affixes a peculiar theological meaning to κοπιῶ which cannot be fully substantiated; comp. ch. iv. 10, 1 Cor. iv. 12, al. The concluding words, ἐν λόγῳ καὶ διδασκ., certainly seem to imply two kinds of ruling presbyters, those who preached and taught, and those who did not; and though it has been plausibly urged that the *differentia* lies in κοπιῶντες, and that the Apostle does not so much distinguish between the functions as the execution of them (see esp. Thorndike, *Prim. Gov.* ix. 7), it yet seems more natural to suppose the existence in the large community at Ephesus of a clerical college of προεστῶτες πρεσβύτεροι (Thorndike, *ib.* III. 2), some of whom might have the χάρισμα of teaching more eminently than others; see notes on Eph. iv. 11, and Neander, *Planting*, Vol. I. p. 149 sq. (Bohn).

18. λέγει γὰρ κ. τ. λ.] The first quotation is taken from Deuteron. xxv. 4, and is quoted with a similar application in 1 Cor. ix. 9. The law in question, of which the purport and intention was kindness and consideration for animals (see Philo, *de Human.* § 19, Vol. II. p. 400 ed. Mang., Joseph. *Antiq.* iv. 8. 21), is applied with a kind of 'argumentum a minori' to the labourers in God's service. The precept can hardly be said to be generalized or expanded (see Kling, *Stud. u. Krit.* 1839. p. 834 sq.), so much as reapplied and invested with a typical meaning. And this typical or allegorical interpretation is neither arbitrary nor of mere Rabbinical origin, but is to be referred to the inspiration of the Holy

Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. ¹⁹ Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Spirit, under which the Apostle gives the literal meaning of the words their fuller and deeper application; comp. notes on Gal. iv. 23.

βοῦν ἀλοῶντα] ‘an ox while treading out the corn;’ not ‘the ox that treadeth,’ &c., Auth. Ver., an inexact translation, comp. Donalds. *Gramm.* § 492. Threshing by means of oxen was (and is) performed in two ways; either the oxen were driven over the circularly arranged heaps, and made to tread them out with the hoof (Hosea x. 11, comp. Micah iv. 13), or they were attached to a heavy threshing-wain (Heb. מִדְּבָרָה, Isaiah xxviii. 27, or מִדְּבָרָה, Judges viii. 7, see Bertheau *in loc.*), which they drew over them; see esp. Winer, *RWB.*, Art. ‘Dreschen,’ and Bochart, *Hieroz.* Vol. I. p. 310. There is

some little doubt about the order; *Lachm.* reads οὐ φι. β. ἀλ. with AC; seven mss. Vulg., Syr. (incorrectly claimed by *Tisch.*) Copt., Arm. . . . Chrys. al. As this might have been a correction from 1 Cor. *l.c.*, and as the weight of MS. authority is on the other side, it seems best to retain the order of the text. οὐ

φιμώσεις] ‘thou shalt not muzzle;’ imperatival future, on the various usages of which see notes on Gal. v. 14, and Thiersch, *de Pentat.* iii. § 11, p. 157. The animals that laboured were not to be prevented from enjoying the fruits of their labours (Joseph. *Antiq.* iv. 8. 21), as was the custom among the heathens in the case of their cattle (comp. Bochart, *Hieroz.* Vol. I. 401), and even (by means of a πανσικάπη, Poll. *Onom.* vii. 20), in the case of their slaves;

see Palm u. Rost, *Lex.* s. v. πανσικ. Vol. II. p. 774.

καὶ Ἄξιος κ.τ.λ.] Proverbial declaration (Stier, *Red. Jes.* Vol. I. p. 400) made use of by our Lord (Luke x. 7, comp. Matth. x. 10), and here repeated by St. Paul to enhance the force of, and explain the application of, the preceding quotation. There is nothing in the connection to justify the assertion that this is a citation from the N. T. (Theodoret), and thus necessarily to be connected with λέγει ἡ γραφή, as is contended by Baur and others who deny the genuineness of this epistle: —*γραφή*, it need scarcely be said, is always applied by St. Paul to the Old Test.; comp. Wieseler, *Chronol.* p. 303, note. Though the connexion is similar, Mark vii. 10, Acts i. 20, compare Heb. i. 10, yet we must remember that this is not a case of two parallel citations, but that the second is only explanatory of the first; the comparison, therefore fails. Even De W. admits that Baur has only probability in his favour.

¹⁹ **κατὰ πρεσβυτέρου**] ‘Against an elder,’ Vulg., Goth.; not ‘an elderly man,’ Chrys., Theophyl., Æcum. The context is clearly only about presbyters.

κατηγορίαν] ‘a charge, an accusation;’ οὐκ εἶπε δέ, μὴ κατακρίνης, ἀλλὰ, μηδὲ παραδέξῃ ὅλως, Theophyl. It has been asked (De W.) whether Timothy is not to observe the judicial rule here alluded to (Deut. xvii. 6, xix. 5, comp. Matth. xviii. 16, 2 Cor. xiii. 1) in all cases as well as merely in the case of an elder. The answer is, that Timothy was not a judge in the sense in which

20 Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

I solemnly charge thee
be not partial or pre-
cipitate: some men's
sins are sooner, some
later, in being found out; so their good works.

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ
καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέ-

the command contemplated the exercise of that office. He might have been justified in receiving an accusation at the mouth of only *one* witness; to prevent, however, the scandals that would thus frequently occur in the church, the Apostle specifically directs that an accusation against an elder is only to be received when the evidence is most *legally* clear and satisfactory.

ἐκτὸς εἰ μὴ] 'except it be,' 1 Cor. xiv. 5, xv. 2; a pleonastic negation, really compounded of two exceptive formulæ; comp. Thom. M. s. v. *χωρίς*, and see the exx. cited by Wetst. on 1 Cor. l. c., and by Lobeck, *Phryg.* p. 459.

ἐπὶ δύο κ. τ. λ.] on the authority of ['on the mouth of,' Syr.] *two or three witnesses*; comp. Xenoph. *Hell.* vi. 5. 41, ἐπ' ὀλίγων μαρτύρων, 'paucis adhibitis testibus'; Winer, *Gr.* § 51. g, p. 450. Huther finds a difficulty in this meaning of ἐπὶ with the gen. Surely nothing can be more simple. As ἐπὶ with a gen. properly denotes *superposition* (see Donalds. *Cratyl.* § 173), the κατηγορία is represented as resting upon the witnesses, depending on them to substantiate it; comp. Hammond. The closely allied use, ἐπὶ δικαστῶν, δικαστηρίου, &c., in which the *presence* of the parties (coram) is more brought into prominence (1 Cor. vi. 1, 2 Cor. vii. 14), is correctly referred by Kühner (Jelf, *Gr.* § 633) to the same primary meaning. The idea of 'connexion or accompaniment' which Peile (following Matth. *Gr.* § 584. η) here finds in ἐπὶ, is not sufficiently exact: see further

exx. in Rost u. Palm, *Lex.* s. v. ἐπὶ, Vol. i. p. 1034.

20. τοὺς ἀμαρτάνοντας] 'them that sin, sinners;' certainly not the offending presbyters (Huth.), as the expression is far too comprehensive to be so limited, but sinners generally, 'persistentes in peccato (Pricæus ap. Pol. *Syn.*), whether presbyters or others. This very constant use of the article with the pres. part. as a kind of equivalent for the subst. is noticed in Winer, *Gr.* § 46. 4; see also notes on Gal. i. 23.

ἐνώπιον πάντων must obviously be joined with ἔλεγχε, not with ἀμαρτ. (Cajet.). This text is perfectly reconcilable with our Lord's instruction, Matth. xviii. 15, not because 'Christus agit de peccato occulto, Paulus de publico,' Justiniani, but because, first, Timothy is here invested with special ecclesiastical authority (comp. Thordike, *Prim. Gov.* ch. xiii), and secondly, because the present participle (contr. ἐὰν ἀμαρτ. Matth. l. c.) directs the thought towards the *habitually* sinful character of the offender (ἐπιμένοντας τῇ ἀμαρτ. Theoph.), and his need of an open rebuke; see notes on Eph. iv. 28.

21. διαμαρτύρομαι] 'I solemnly charge thee,' 'obtestor,' Beza, or with full accuracy, 'obtestando Deum (Dei mentione interpositâ) graviter ac serio hortor,' Winer, *de Verb. c. Prepp.* v. p. 20; similarly used in adjurations, 2 Tim. ii. 14, iv. 1. In 1 Thess. iv. 6, the only other passage in which it is used by St. Paul [Heb. ii. 6], it has more the sense of 'assure, solemnly

λων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν

testify,' comp. Acts xx. 23. In this verb (frequently used by St. Luke), the preposition appears primarily to mark the presence or interposition of some form of witness, '*intercessionis* (*Vermittlung*) ad quam omnis testimonii provincia redit, notionem,' Winer, *l. c.*, p. 21. On verbs compounded with *διά*, see the remarks of Tittmann, *Synon.* I. p. 223.

τοῦ Θεοῦ κ. τ. λ.] '*God and Christ Jesus.*' With the present reading this text cannot possibly be classed under Granville Sharpe's rule (*Green Gr.* p. 216), and even with the reading of the *Rec.* (κvp. 'I. X., with D***J K. al. Syr., Goth. al. . . . Chrys. al), the reference of the two substantives to one person is in the highest degree doubtful and precarious: the Greek Ff. are here for the most part either silent, or adopt the usual translation; see notes on *Eph.* v. 5, Middleton, *Art.* p. 389 (ed. Rose), Stier on *Eph.* Vol. I. p. 250.

ἐκλεκτῶν ἀγγέλων] '*elect angels*;' 'he adds 'the elect angels' because they in the future judgment shall be present as witnesses with their Lord,' Bp. Bull: comp. Joseph. *Bell.* II. 16. 4 (cited by Otto and Krebs), μαρτύρομαι δ' ἐγὼ μὲν ὑμῶν τὰ ἅγια, καὶ τοὺς ἱεροὺς ἀγγέλους τοῦ Θεοῦ. There is some little difficulty in deciding on the meaning of the term ἐκλεκτοί. It surely cannot be a mere 'epitheton ornans,' Huther, compare Calv., Wiesing.; nor does it seem probable that it refers to those of a *higher*, as opposed to those of a lower, rank, Cathar. ap. Est. (comp. Tobit xii. 15), as such distinctions are somewhat scripturally precarious. With such passages as 2 Peter ii. 4, Jude 6 before us, it seems impossible to doubt that the 'elect angels' are those who

kept their *first estate* (Chrys., Theoph., Ecum.), and who shall form part of that countless host (Jude 14, Dan. viii. 10) that shall attend the Lord's second advent; so Stuart, *Angelology* IV. 2 (in *Biblioth. Sacra* 1843, p. 103); comp. also Twesten, *Angelol.* § 3 (translated in *Bibl. Sacr.* for 1844, p. 782). On the existence and ministry of these Blessed Spirits see the powerful and admirable sermons of Bp. Bull, *Engl. Works*, p. 194—241.

ταῦτα] '*these things*' which have just been said (ver. 19, 20) about caution in receiving accusations, and necessary exercise of discipline when sin is patent; so Theodoret (expressly) and the other Greek comment. De W. and Wiesing. refer ταῦτα only to ver. 20, but would not τοῦτο have thus been more natural? At any rate it seems clearly unsatisfactory to extend the reference to ver. 17 sq. (Huth. ? al.): instruction about the exercise of discipline might suitably be connected with the weighty adjuration in ver. 21, but scarcely mere semi-fiscal arrangements.

χωρὶς προκρίματος] '*without prejudice, prejudging*' ('faurdomein,' Goth.); '*Judicium esse debet non præjudicium*,' Beng. In the participial clause the contrary aberration from justice is forbidden, scil. '*inclinatio per favorem*,' κατὰ προπάθειαν προσκλινόμενος τῷ ἐνὶ μέρει, Theophyl. The reading πρόσκλησιν (*Lachm.* with ADJ, al. 50; Copt. ? Chrys. ?) though deserving some consideration on the principle, '*proclivi lectioni præstat ardua*,' can scarcely be forced into yielding any natural sense. Both προκρ. and πρόσκλ. are ἄπ. λεγ. in the N.T.: the latter occurs also in Clem. Rom. i. 47, 50; comp. Polyb. *Hist.* v. 51. 8, vi. 10. 10, and is illus-

κατὰ πρόσκλισιν. ²² Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἄλλοτρίαις. σεαυτὸν ἄγνὸν τήρει.

trated by Krebs *Obs.* p. 356 sq.

On the alleged distinction between *χωρὶς* and *ἀνευ* see notes on *Eph.* ii. 12.

22. **ΧΕΪΡΑΣ ΤΑΧΕΩΣ Κ. Τ. Λ.]** *'lay thy hands hastily on no man.'* Indisputably the most ancient interpretation of these words is 'the imposition of hands *in ordination*,' *περὶ χειροτονῶν*, Chrys.; so Theod., Theophyl., and Œcumen. The preceding warnings, however, and still more the decided language of the following clause (comp. *ἁμαρτανόντας* ver. 20) appear to point so very clearly to some *disciplinary* functions, that it seems best with Hammond (so also De Wette, Wiesing.) to refer these words to the *χειροθεσία* on the *absolution of penitents*, and their re-admission to church-fellowship; so appy. Taylor, *Dissuasive*, Part II. i. 11, though otherwise in *Episcopacy*, § 14. The prevalency in the apostolic age of the custom of imposition of hands generally, and the distinct evidence of this specific application of the custom in very early times (Eusebius, *Hist.* vii. 2, calls it a *παλαιὸν ἥθος*; see Concil. Nic. Can. 8), seem to render such an assumption in the present case by no means arbitrary or indemonstrable; see esp. Hammond *in loc.* and comp. Suicer *Thesaur.*, Vol. II. p. 1576, Bingham, *Antiq.* xviii. 2. 1.

ΜΗΔΕ ΚΟΙΝΩΝΕΙ Κ. Τ. Λ.] *'nor yet share in the sins of others,'* i. e. *μηδέν σοι καὶ ταῖς ἁμ. ἄλλοτρ. κοινὸν ἔστω*, Winer, *Gr.* § 30. 8, p. 230; 'do not share with them their sins, by restoring them to church-fellowship on a doubtful or imperfect repentance.' The Auth. Vers. 'be partaker of,' 'mache dich theilhaftig,' De Wette, is scarcely sufficiently exact, as this would rather

imply a gen. *Κοινωνεῖν* is commonly used in the N.T. with a 'dativus rei' (see notes on *Gal.* vi. 6), and in this construction seems to involve more the idea of *community* than of simple participation; see Winer *l. c.*, Poppo on Thucyd. II. 16, Vol. III. 2, p. 77, and comp. notes on *Eph.* v. 11. On the continued negation *μὴ—μηδέ*, see notes on *Eph.* iv. 27, and the treatise of Franke, *de Part. Neg.* II. 2, p. 6. The remark of De W. on this clause seems reasonable, that if the reference were to ordination, this sequence to the command would imply a greater corruption in the Church than is at all credible. To regard it a *popular* mode of speaking (Bloomf.), immediately after so solemn an exhortation, seems impossible.

ΣΕΑΥΤὸΝ Κ. Τ. Λ.] *'Keep thyself* (emphatic) *pure*;' 'purum,' Beza, not 'castum,' Vulg. The position of the reflexive pronoun and the sort of antithesis in which it stands to *ἄλλοτρ.* seem to imply, 'while thou hast to act as judge upon other men, be morally pure thyself.' *Ἀγνός* (*ἄζω*), as its termination suggests ('object conceived under certain relations,' Donalds. *Cratyl.* § 255), implies properly 'an outward, and thence an inward, *purity*,' e. g.; *ἀναστροφή ἁγνή*, 1 Pet. iii. 2; *σοφία ἁγνή*, James iii. 17: '*ἄγνὸν* est in quo nihil est impuri,' Tittmann, *Synon.* I. p. 22. The derivative sense of 'castitas' ('*puritas* a *venere*,' *ἄγνός γαμῶν* Eur. *Phæn.* 953) comes easily and intelligibly from the primary meaning; comp. 2 Cor. xi. 2, Tit. ii. 5, and Reuss, *Theol. Chrct.* iv. 16, Vol. I. p. 170, except that he adopts this derivative meaning far too generally. On the distinction between it and *ἅγιος* ('in *ἅγιος* cogitatur po-

²³ μηκέτι ὑδροπότει, ἀλλὰ οἶνω ὀλίγῳ χρῶ διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας. ²⁴ Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσιν προάγουςαι εἰς κρίσιν,

tissimum verecundia quæ ἀνφὶ rei vel personæ debetur'), compare Tittmann, *loc. cit.*

23. **μηκέτι ὑδροπ.]** 'be no longer a water-drinker.' There is no necessity to supply 'only,' Conyb. and Hows., Coray, al.; ὑδροπότ. is not exactly identical with ὑδωρ πίνειν, but points more to the *regular habit*; comp. Artemidorus, I. 68 (Wetst.), πίνειν ὑδωρ ψυχρόν, ἀγαθὸν πᾶσι· θερμὸν δὲ ὑδωρ νόσους ἢ ἀπραξίας σημαίνει τῶν ἔθους ἐχόντων ὑδροποτεῖν κ.τ.λ., and see Winer, *Gr.* § 59. 8 obs., p. 584, and the numerous exx. cited by Wetst. *in loc.* The somewhat singular collocation of this precept is suggested by the previous exhortation to which it acts as a kind of limitation; 'keep thyself pure, but do not on that account think it necessary to maintain an ἀοινὸν ἀγρειαν [Plutarch, de *Iside et Osir.* § 6], and ascetical abstinences.' We can scarcely admit that the Apostle puts it down here just as it came into his mind, fearing he might otherwise forget it, Coray *in loc.* It may be noticed that the Essenes were particularly distinguished for their avoidance of wine, especially on their weekly festival; ποτὸν ὑδωρ ναματιαῖον αὐτοῖς ἐστίν, Philo, de *Vit. Cont.* § 4, Vol. II. p. 477, see § 9, p. 483, and comp. Luke i. 15, Rom. xiv. 21.

τὸν στόμαχόν σου] Kypke and Wetst. very appropriately cite Libanius, *Epist.* 1578, πέπτωκε καὶ ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὑδροποσiais.

24. **τινῶν ἀνθρώπων κ.τ.λ.]** The connexion is not perfectly perspicuous. Heinsius (*Exercit.* p. 491), not without some plausibility, includes ver.

23 with the last clause of ver. 22 in a parenthesis. This seems scarcely necessary; σεαυτὸν κ.τ.λ. is a supplementary command in reference to what precedes; ver. 23 is a kind of limitation of it, suggested by some remembrance of Timothy's habits. The Apostle then reverts to *μηδὲ κοιν. ἁμαρτ.* with a sentiment somewhat of this nature. 'There are two kinds of sins, the one crying and open which *lead* the way, the other silent which *follow* the perpetrator to judgment; so also there are open and hidden (τὰ ἄλλως ἐχοντα) good works: sins, however, and good works alike shall ultimately be brought to light and to judgment.' The two verses thus seem mainly added to assist Timothy in his diagnosis of character; ver. 24 appears to caution him against being too hasty in *absolving* others; ver. 25 against being too precipitate in his *censures*; so Huther.

πρόδηλοι] 'openly manifest:' the preposition does not appear to have so much a mere *temporal* as an *intensive* reference; see Heb. vii. 14, where Theod. remarks, τὸ πρόδηλον ὡς ἀναντίρρητον τέθεικε; comp. also προγράφω Gal. iii. 1, and notes *in loc.* So similarly Syr. and Vulg., both of which suppress any temporal reference in the prep. Estius compares 'propalam,' —a form in which Hand, similarly gives to 'pro' only an amplifying and intensive force, 'ut palam propositam rem plane conspiciamus,' Tursellinus, Vol. IV. p. 598.

προάγουςαι κ.τ.λ.] 'going before, leading the way, to judgment,' as heralds and apparitors ('quasi anteambulones,' Beza) proclaiming before the sinner the whole history of his

τισὶν δὲ καὶ ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ ἔργα τὰ
καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύναται.

Servants, for the sake of God's name, honour your masters, esp. if they are believers and brethren. Teach this.

VI. Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς
ιδίους δεσπότας πάσης τιμῆς ἀξίους ἡγεί-

guilt. The 'judgment' to which they lead the way is certainly not any *ecclesiastical κρισις*,—for does any such *κρισις* really bring all sins and good deeds thus to light?—but either 'judgment' in its general sense with reference to men (Huth.), or, more probably, in reference to 'the final judgment;' they go before the sinner to the judgment seat of Christ; see Manning, *Serm.* 5, Vol. III. p. 72, in the opening of which this text is forcibly illustrated. καλ

forcibly illustrated. καὶ
ἐπακολουθοῦσιν] ‘they rather follow
after,’ sc. εἰς κρῖσιν; not merely in-
definitely, ‘they follow after, and so
in their shorter or longer course be-
come discovered,’ De W.,—an ex-
planation which completely destroys
image and apposition,—but, ‘the
sins crying for vengeance follow the
sinner to the very tribunal of Christ;’
comp. Manning, *l. c.* On ἐπακολ. see
notes on ver. 11: the antithesis
προάγουσαι precludes the assumption
of any special force in ἐπὶ, scil. ‘presse
sequi,’ ἀδιασπᾶστως συνοδεύουν τὸν
ὑποκρινόμενον, ὡς ἡ σκία τὸ σῶμα,
Coray; the only relations presented to
our thoughts seem those of *before* and
after. Καὶ clearly does not belong
to τισι (Huther), but is attached with
a kind of *descensive* force to ἐπακολ.;
see notes on Gal. iii. 4.

25. ὡσαύτως] 'in like manner'; good works are in this respect not ὡς ἑτέρας to sins; the same characteristic division may be recognised: some are open witnesses, others are secret witnesses, but their testimony cannot be suppressed. *Lachmann* inserts δὲ

after ὡσαύτως, with AFG . . . Boern. Goth.; this reading is not improbable, but has scarcely sufficient external support. τὰ ἔργα τὰ καλά]

support. τὰ ἔργα τὰ καλὰ] 'their good works'; the repetition of the article is intended to give prominence to the epithet and more fully mark the antithesis between the ἀμαρτίαι and the καλὰ ἔργα; see Middleton, *Art.* chap. viii. p. 114 (ed. Rose), comp. Winer, *Gr.* § 19 a, p. 152. On the recurrent καλὰ ἔργα, comp. notes on *Tit.* iii. 8.

τὰ ἄλλως ἔχοντα] ‘*they which are otherwise*,’ i. e. which are not πρόδηλα. To refer this to κατὰ alike mars sense and parallelism. In the concluding words the paraphrase of Huther, ‘they cannot always remain hidden’ (κρυβῆναι) is scarcely exact: the aor. inf., though usually found after ἔχω, δύναμαι, &c. (Winer, *Gr.* § 45. 8. obs., p. 387), cannot wholly lose its significance, but must imply that the deeds cannot *be* concealed *at all*. They may not be patent and conspicuous (πρόδηλα), but they cannot be definitely covered up: they will be seen and recognised some time or other.

CHAP. VI. 1. ὑπὸ ζυγὸν δοῦλοι] *under the yoke as bond-servants;* not 'servants as are under the yoke,' Auth. Ver.; still less 'under the yoke of slavery' (140^a ١٤٠^a ١٤٠^a Syr.),

a needless hendyadys. *Δούλοι* is not the subject, but an explanatory predicate appended to *ὑπὸ ζυγόν*, words probably inserted to mark, not an ex-

σθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλία βλασφημῇται. ² οἱ δὲ πιστοὺς ἔχοντες δεσπότης, μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον δουλεύε-

treme case ('the harshest bondage,' Bloomf.),—for the language and exhortation is perfectly general,—but to point to the actual circumstances of the case. They were indisputably ὑπὸ ζυγόν, let them comport themselves accordingly. Similar exhortations are found Eph. vi. 5 sq., Col. iii. 22, Tit. ii. 9, comp. 1 Cor. vii. 21, all apparently directed against the very possible misconception that Christianity was to be understood as putting master and bond-servant on an equality, or as interfering with the existing social relations.

τοὺς ἰδίους δεσπ.] 'their own masters,' those who stand in that distinct personal relation to them, and whom they are bound to obey; see esp. the note on ἰδιος in comment. on Eph. v. 22. On the distinction between δεσπότης and κύριος [κύρ. γυναικὸς καὶ υἱῶν ἀνὴρ καὶ πατήρ, δεσπ. δὲ ἀργυρωνήτων, Ammonius], see Trench, *Synon.* § 28. St. Paul here correctly uses the unrestricted term δεσπότης as more in accordance with the foregoing ὑπὸ ζυγόν, comp. Tit. ii. 9; it is noticeable that in his other epp. he uses κύριος.

πάσης τιμῆς] 'all honour,' honour in every form and case in which it is due to them. On the true extensive meaning of πᾶς, see notes on Eph. i. 8.

ἡ διδασκαλία] 'the doctrine,' 'His doctrine,' Syr., Auth. Ver.: comp. Tit. ii. 10, τὴν διδασκαλίαν τοῦ σωτῆρος ἡμῶν Θεοῦ. Διδασκ. clearly points to the Gospel, the evangelical doctrine (Theodoret), which would be evil spoken of, if it were thought to inculcate insubordination; see Chrysost. *in loc.*

2. πιστοὺς] 'believing,' i. e. Chris-

tian masters; slightly emphatic, as the order of the words suggests. The slaves who were under heathen masters were *positively* to regard their masters as deserving of honour, the slaves under Christian masters were, *negatively*, not to evince any want of respect. The former were not to regard their masters as their inferiors, and to be insubordinate, the latter were not to think them their equals, and to be disrespectful.

μᾶλλον δουλ.] 'the more serve them,' μᾶλλον is not merely *corrective*, 'potius serviant,' Beza, but *intensive*, 'the rather,' Hamm., 'magis serviant,' Vulg., Goth. Beza's correction, as is not unfrequently the case, is therefore here unnecessary; see Hand, *Tursell.* s.v. 'magis' 1, Vol. III. p. 554.

ὅτι πιστοὶ κ. τ. λ.] 'because believing and beloved (of God) are they who,' &c. There is some little difficulty in the construction and explanation. The article, however, shows that οἱ ἀντιλ. is the subject, πιστοὶ καὶ ἀγ., the predicate: the recurrence of the epithet πιστοί, and the harmony of structure still further suggest that the *masters*, and not the servants (Wetst., Bretschn.) are the subjects alluded to. The real difficulty lies in the interpretation of the following words.

οἱ ἀντιλαμβάνομαι.] 'they who are partakers of,' 'qui participes sunt,' Ital. Vulg.,

ⲁⲛⲧⲓⲗⲁⲙⲃⲁⲛⲟⲙⲓ, [qui requie fruuntur] Syr. Ἀντιλαμβ. is used in two other passages in the N.T., both in the sense 'succurrere,' Luke i. 54 (LXX. Isaiah xli. 9, רִחַם), Acts xx. 35. This is obviously inapplicable. The usual (ethical) meaning in classical Greek is 'to take a part in,' 'to engage in,'

τωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. ταῦτα δίδασκε καὶ παρακάλει.

If any one teach differently, he is besotted, fosters disputes, and counts godliness a mere gain. Let us be contented; riches are a snare and a source of many sorrows.

3 Εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ'

whether simply e. g. Thucyd. II. 8, ἀντιλ. (sc. τοῦ πολέμου), or with reference to the primitive meaning, in a more intensive sense, 'to cling to,' and thence 'secure, get possession of,' e. g. Thucyd. III. 22, ἀντιλ. τοῦ ἀσφαλοῦς. It does not thus seem a very serious departure from the classical meaning of ἀντιλ. to take it, with a subdued intensive force, as 'perceive,' 'frui' (see Euseb. Hist. v. 15, εὐωδίας τοσαύτης ἀντελ., cited by Scholef. Hints, p. 120, and exx. in Elsner, Obs. Vol. II. p. 306), if we may not indeed almost give ἀντιλ. a formal reference to the reciprocal relation (comp. Coray) between master and servant, and translate 'who receive in return (for food, protection, &c.) their benefit.' In either of these latter meanings, ἡ εὐεργ. will most simply and naturally refer to the 'beneficium' (not merely the εὐεργία, Coray) shown to the master in the services and εὐνοία (Eph. vi. 7) of the bondservant. Chrys. al. refer the εὐεργεσία to the kind acts which the masters do to the slaves; this, though perhaps a little more lexically exact, is contextually far less satisfactory; and this seems certainly a case where the context may be allowed to have its fullest weight in determining the meaning of the separate words. To refer εὐεργεσία to the divine benevolence, 'beneficentia Dei, nimirum in Christo,' Beza, is manifestly untenable.

ταῦτα

κ.τ.λ.] 'these things teach and exhort,' τὸ μὲν διδακτικῶς τὸ δὲ πρακτικῶς, Theod. Tisch. and Lachm. both refer

these words to the next clause; so appy. Chrys., but not Œcum. It is doubtful whether this is correct: the opposition between δίδασκε and ἑτεροδ. is certainly thus more clearly seen, but the prominent position of ταῦτα (contrast ch. iv. 11) seems to suggest a more immediate connexion with what precedes. For the meaning of παράγγ., see notes ch. iv. 11.

3. ἑτεροδιδασκαλεῖ] 'teaches other doctrine,' 'plays the ἑτεροδιδάσκαλος;' comp. λαθροδιδασκαλεῖν, Irenæus, ap. Euseb. Hist. IV. 11, and see notes on ch. i. 3, the only other passage in the N.T. where the word occurs.

προσέρχεται] 'draws nigh to,' 'assents to,' Syr. ܥܕܝܬܐ [accedens].

Bentley (Phileteuth. Lips. p. 72, Lond. 1713), objects to προσέρχ. suggesting προσέχει or προσέχεται; there is no reason, however, for any change in the expression. Προσέρχ. when thus used with an abstract subst., appears to convey the ideas of 'attention to,' e. g. προσελθεῖν τοῖς νόμοις, Diod. Sic. I. 95, προσ. τῇ φιλοσοφίᾳ, Philostr. Ep. Socr. II. 16. and thence of 'assent to, adhesion to' (comp. Acts x. 28, and the term προσήλυτοι) any principle or object, e. g. προσελθόντες ἀρετῇ, Philo, Migr. Abr. § 16, Vol. I. p. 449, and still more appositely, τοῖς τῶν Ἰουδαίων δόγμασι προσερχ., Irenæus, Fragm. (Pfaff, p. 27). Bretsch. cites Ecclus. i. 30, but there φόβῳ Κυρ. is clearly the dat. of manner. See Loesner, Obs. p. 405 sq., where several other exx. are adduced from Philo.

εὐσέβειαν διδασκαλία, ⁴ τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται

ὑγιαίν. λόγοις] 'sound words;' see notes on ch. i. 10. τοῖς

τοῦ Κυρ.] 'those of our Lord J. C.' i. e. which emanate from our Lord, either directly, or through His apostles and teachers: not the gen. *objecti*, 'sermōnes qui sunt de Christo,' Est., but the gen. *originis*; Hartung, *Casus*, p. 23. καὶ τῇ κατ'

εὐσέβ.] 'and to the doctrine which is according to godliness;' clause, cumulatively explanatory of the foregoing; 'verba Christi vere sunt doctrina ad pietatem faciens,' Grot. The expression ἡ κατ' εὐσεβ. is not 'quæ ad pietatem ducit,' Leo, Möller,—a meaning, however, which, with some modifications, may be grammatically defended, comp. 2 Tim. i. 1, Tit. i. 1, and see Winer, *Gr.* s.v. κατὰ, c, p. 479, Palm u. Rost, *Lex.* ib. II. 3, Vol. I. p. 1598,—but according to the usual meaning of the prep., 'quæ pietati consentanea est,' Est.; there were (to imitate the language of Chrys. on Tit. i. 1) different kinds of διδασκαλία; this was specially ἡ κατ' εὐσεβ. διδασκαλία. For the meaning of εὐσέβ., see notes on ch. ii. 2.

4. τετύφωται] Not simply 'superbus est,' Vulg., but 'he is beclouded, besotted, with pride,' see notes on ch. iii. 6. The apodosis begins with this verse: even if ἀπίστασο κ.τ.λ. (*Rec.*) were genuine it would be impossible to adopt any other logical construction. μηδὲν

ἐπιστάμενος] 'yet knowing nothing;' see notes on ch. i. 7. If it had been οὐδὲν ἐπιστ., it would have been a little more emphatic statement of an absolute ignorance on the part of the ἐτεροδιδάσκ.: it must be always observed, however, that this is a less usual construction in the N. T., see

Green, *Gr.* p. 122. The connexion of μὴ and οὐ with participles, a portion of grammar requiring some consideration, is laboriously illustrated by Gayler, *Part. Neg.* p. 274-293.

νοσῶν περὶ ζητ.] 'doting, ailing (opp. to ὑγιαίν. λόγοι), about questions;' περὶ marks the object round about which the action of the verb is taking place; comp. notes on ch. i. 19. In the use of περὶ with a gen., the derivative meanings, 'as concerns, as regards,' greatly predominate: the primary idea, however, still remains: περὶ with a gen. serves to mark an object as the central point, as it were, of the activity (e.g. 1 Cor. xii. 1, the πνευμ. δῶρα formed as it were the centre of the ἀγνοία); the further idea of any action or motion round it is supplied by περὶ with the accus.; comp. Winer, *Gr.* § 51 e, p. 447, Donalds. *Gr.* § 482. On ζητήσεις, see notes on ch. i. 4.


λογομαχίας] 'debates about words, verbal controversies;' ἄπ. λεγόμεν.; in Latin, 'verbiuolūtiones,' Plaut. *Asin.* II. 2. 41, λόγον προσάντη, Greg. Naz. *Carm.* 15, Vol. II. p. 200: 'contentiosas disputationes de verbis magis quam de rebus,' Calv. These idle and barren controversies degenerate into actual strife and contention, and give rise to bad feelings and bitter expressions of them: ὑπὸ δοξοσοφίας ἐπηρμένον ἐρίζοντες τελούσι, Clem. Alex. *Strom.* VII. p. 759 (cited by Huth.)

βλασφημίαι] 'evil speakings,' 'railings,' not against God (Theodoret), but, as the context clearly implies, against one another: comp. Eph. iv. 31 and notes. On the derivation of βλασφημέω, see notes on ch. i. 13. ὑπόνόμοι

πον. is similarly referred to God, by

φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραί, ⁵ διαπατρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς

Chrys. and Theoph.; but the context here again seems clearly to limit the words to 'evil and malevolent surmisings' against those who adopt other views. Ὑπον., an ἄπ. λεγόμεν. in the N. T., occurs not unfrequently in classical Greek joined with epithets or in a context which convey an unfavourable meaning, e.g. Demosth. *Olympiod.* 1178, ὑπόνοιαι πλαστοὶ καὶ προφάσεις ἄδικοι; sometimes even alone, e.g. Polyb. *Hist.* v. 15. 1, ἐν ὑπονοίᾳ ἦσαν χαίροντες, Philo, *Ley. ad Caium*, Vol. II. p. 551 (ed. Mang.), ἐξίωμενος τὰς ὑπονοίας τοῦ Τιβερίου.

5. διαπατρατριβαί] 'lasting conflicts,' 'obstinate contests': 'confrontationes,' Vulg., Syr.  [contritio,

see Michael. in Cast. *Lex.* s.v.] The prep. διὰ has here its usual and primary force of 'thoroughness,' 'completeness,' intensifying the meaning of the binary compound πατρατριβαί, scil. ἀμοιβαίαι καὶ ἀμλλητικαὶ πατρατρ., Coray; comp. Winer, *Gr.* § 16. 4. 13. B, p. 113. This latter word (πατρατρ.), as its derivation suggests, properly signifies 'collisions,' thence derivatively, 'hostilities,' 'enmities,' comp. Polyb. *Hist.* II. 36. 5, ὑπόψιαι πρὸς ἀλλήλους καὶ πατρατριβαί, IV. 21. 5, πατρατριβὰς καὶ φιλοτιμίας; add XXI. 13. 5, XXIII. 10. 4 al. There is then no allusion to moral contagion (comp. Chrysost.), but to the collision of disputants whose mere λογομαχίαι had led at last to 'truces inimicitias.' To retain παραδιατριβαί (*Rec.*) ('profitless disputations'), as is still done by Bloomf., following Tittmann, *Synon.* I. p. 233, is contrary to every principle of sound criticism: in the 1st place παραδιατρ. is found only in

a few cursive mss. and Theoph., while διαπατρ. is found in ADFGJ; great majority of mss.; Clem. Basil (*Griesb., Scholz, Lachm., Tisch.*); 2ndly, it is highly probable that the reading παραδιατρ. was a correction, as compounds of διὰ-παρὰ are rare; and 3rdly, παραδιατρ. is in fact expressed in λογομαχ. and superfluous, while the reading of the text is perfectly natural and consistent. Such principles of criticism cannot be too earnestly deprecated. There are a few similar compounds, e.g. διαπατρατροῦμαι (?), 2 Sam. iii. 30, διαπατρακύπτεσθαι (?), 1 Kings vi. 4, διαπαράγω, Greg. Nyss. Vol. II. p. 177, διαπαρασύρω, Schol. Lucian. Vol. II. p. 796 (Hemst.).

διεφθαρμ. τὸν νοῦν] 'corrupted in their mind.' There is no reason whatever for translating νοῦς 'intellect,' as Peile, in *loc.*, nor any scriptural evidence for the distinction he draws between the νοῦς 'as the noetic (?) faculty, the understanding,' and the φῆν as 'the reason.' Νοῦς is here as not unfrequently in the N. T. (comp. Rom. i. 28, Eph. iv. 17, Tit. i. 15 al.) not merely the 'mens speculativa,' but the *willing* as well as the *thinking* part in man, the human πνεῦμα in fact, not simply 'quatenus cogitat et intelligit,' (Olsh. *Opusc.* p. 156) but also 'quatenus vult': φῆν (φρένες) on the other hand only occurs twice, in 1 Cor. xiv. 20. For a detailed account of νοῦς, see Beck, *Seelenlehre*, II. 18, p. 49 sq., Delitzsch, *Bibl. Psych.* IV. 5, p. 139 sq., and comp. also Olshausen, *Opusc.* p. 156, whose definitions are however rather too narrow. The accus., it need scarcely be remarked, is an accus. 'of the remoter object,' and specifies that part of the subject *in*, or

ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

6 Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας.

7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ

on, which the action of the verb takes place, Winer, *Gr.* § 32. 5, p. 261, Scheuerl. *Synt.* § IX. 2, p. 65. The origin of this construction is probably to be looked for in verbs with two accusatives which, when changed into the passive, retain the accus. *rei* unaltered; thence the usage became extended to other verbs, comp. Krüger, *Sprachl.* § 52. 4. 2 sq., Hartung, *Cusus*, p. 61 sq.

ἀπεστερ. τὴν ἀλ.] ‘destitute of the truth,’ immediate consequence of the foregoing: they were not only ἐστερημ. τῆς ἀλ. (στερέω, however, does not occur in N. T.), but ἀπεστερημ.; the truth was taken away from them; comp. ch. i. 19, Tit. i. 14, where its first rejection is stated as the act of the unhappy men themselves.

πορισμὸν κ. τ. λ.] ‘that godliness is a source of gain;’ clearly not, as the article proves, ‘that gain is godl.,’ as Syr. and Auth. Ver. Πορισμὸς appears here and ver. 6 not so much ‘gain’ in the abstract, as ‘a source or means of gain’ (‘a gainful trade,’ Conyb. and Hows.); comp. Plutarch, *Cato Major*, c. 25, δυὸς κεχρῆσθαι μόνοις πορισμοῖς γεωργία καὶ φειδοῖ; and on the termination -μος, Donalds. *Crat.* § 253, Lobeck, *Phryn.* p. 511. The sentiment of the verse is expressed more fully, Tit. i. 11, διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κερδοῦς χάριν. The *Rec.* inserts ἀφίστασο ἀπὸ τῶν τοιούτων with JK, Syr. (both), al., but the authorities for the omission, AD*FG, Vulg., It., Goth., Copt. al., clearly preponderate.

6. πορισμὸς has here no immediate spiritual reference (Matth.) to future and heavenly gain (αἰώνιον

πορίζει ζωὴν, Theod.) but points rather to the actual gain in this life, and the virtual riches which godliness when accompanied by αὐταρκ. (comp. notes on ch. i. 14, and on Eph. vi. 23) unfailingly supplies; κέρδος ἐστὶν ἡ εὐσέβεια ἐὰν καὶ ἡμεῖς μὴ πλειόνων ἐφιέμεθα [sic], ἀλλὰ τῇ αὐταρκείᾳ στοιχώμεν; Æcum., similarly Chrys., Theoph.: ‘the heart, amid every outward want, is then only truly rich when it not only wants nothing which it has not, but has that which raises it above what it has not,’ Wiesinger. Pagan authors (see exx. in Suicer, *Thes.* Vol. I. p. 575) have similarly spoken of αὐταρκ. being gain; the Apostle associates αὐταρκ. with εὐσέβ., and gives the mere ethical truth a higher religious significance.

αὐταρκείας] ‘contentedness,’ not ‘competency,’ Ham̄m.; ‘sufficiētia est animus suā sorte contentus, ut aliena non appetat nec quidquam extra se quierat,’ Justin. in loc.: compare the perhaps slightly more exact definition of Clem. Alex. *Pæd.* II. 12, Vol. I. p. 247 (Potter), αὐταρκ. ἔξῃς ἐστὶν ἀρκουμένης οὗς δεῖ [see Estius] καὶ δι’ αὐτῆς ποριστικῇ τῶν πρὸς τὸν μακάριον συντελούντων βίον. The subst. occurs again in 2 Cor. ix. 8, but objectively, scil. ‘sufficiēcy,’—a meaning which obviously would not be suitable in the present case; αὐταρκῆς occurs Phil. iv. 11.

7. οὐδὲν γάρ] Confirmation of the preceding clause, especially of the last words in it, μετὰ αὐταρκείας. As we brought nothing into the world, and as that very fact implies that we shall carry nothing out (comp. Job i. 21), our real source of gain must be some-

ἐξενεγκεῖν τι δυνάμεθα· ⁸ ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθυσόμεθα. ⁹ Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυ-

thing independent of what is merely addititious, ὥστε τί δεῖ ἡμῖν τῶν περίττων εἰ μὴδὲν μέλλομεν ἐκεῖ συνεπάγεσθαι, Theophyl.; we entered the world with nothing, we shall leave the world with nothing, why should we then grasp after treasures so essentially earthly and transitory? οὐδὲ

ἐξενεγκεῖν κ. τ. λ.] ‘we cannot also take anything out;’ these words are clearly emphatic, and contain the principal thought: ‘excudit natura redeuntem sicut intrantem,’ Senec., *Epist.* 102. It is this inability to take anything away which furnishes the most practical argument for the truth of the assertion. If we could take anything out there would be an end to αὐτάρκεια; our present and future lots would be felt too nearly dependent on each other for a patient acquiescence in any assigned state: piety with contentment ‘would then prove no great πορισμός.

8. ἔχοντες δέ] ‘but if we have;’ the δὲ is not for οὖν, Syr.,—a particle which would give a different turn to the statement,—still less equivalent to καί, Auth. Ver., but points to a suppressed thought suggested by οὐδὲ ἐξενεγκεῖν κ. τ. λ.: ‘something addititious we must certainly have while we are in this world, but if,’ &c. The adversative force of the particle is thus properly preserved: ‘aliquid in mente habet ad quod respiciens oppositionem infert,’ Klotz, *Devar.* Vol. II. p. 365, comp. notes on *Gal.* iii. 11. διατροφὰς

καὶ σκ.] ‘food and clothing;’ both words ἀπ. λεγόμεν. in the N. T. The prep. in the former subst. perhaps may hint at a fairly sufficient and per-

manent supply, comp. Xen. *Mem.* II. 7. 6, τὴν τε οἰκίαν πᾶσαν διατρέφει καὶ ζῆ δαψιλῶς. The latter substantive probably only refers to ‘clothing,’ Ital., not to ‘shelter,’ Goth. (?), Peile, or to both, as Vulg. (?), ‘quibus tegamur,’ De W.; for see Aristot. *Polit.* VII. 17, σκέπασμα μικρὸν ἀμπισχεῖν (Wetst.), and compare the passage cited by Wolf out of *Sext. Empir.* IX. 1, τροφῆς καὶ σκεπασμάτων καὶ τῆς ἄλλης τοῦ σώματος ἐπιμελείας, where it similarly does not seem necessary (with Fabricius) to extend the reference: so also Chrys., all the Gk. expositors, and appy. Syr., as

ἸΛΛΩΛ [tegumentum] occurs elsewhere, e.g. Acts xii. 8, in definite reference to a garment.

ἀρκεσθυσόμεθα] ‘we shall be satisfied;’ the use of the future is slightly doubtful. It does not seem exactly imperatival, Goth., Auth. Ver.,—though this meaning might be defended, see Winer, *Gr.* § 44. 3, p. 363, nor even ethical ‘we ought to be, we must be so,’ comp. Bernhardt, *Synt.* x. 5, p. 377,—but, as the following verse seems to suggest, more definitely future, and as stating what will actually be found to constitute αὐτάρκεια; ‘simul etiam affirmare aliquid intendit Apostolus,’ Estius, who with Hamm. refers to Syr. (‘sufficient to us are’) where this view is more roughly expressed: so appy. Green, *Gr.* p. 27, and De W., who refers the future to what might ‘reasonably be expected.’

9. οἱ δὲ κ. τ. λ.] Class of persons opposed to those last mentioned. Chrysostom with his usual acuteness

μίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. ¹⁰ ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρεγόμενοι

calls attention to βουλόμενοι; οὐκ ἀπλῶς εἶπεν, οἱ πλετουόντες, ἀλλ' οἱ βουλόμ. ἐστὶ γὰρ τινα καὶ χρήματα ἔχοντα καλῶς οἰκονομεῖν καταφρονοῦντα αὐτῶν. **παγίδα]** 'a *snare*;' not 'snares,' Syr. (comp. Bloomf.), but 'a *snare*,' scil. τοῦ διαβολοῦ, which D*FG; Vulg., It. al., actually add. There is, of course, here no ἐν διὰ δυοῖν (Cora): the latter substantive somewhat specifies and particularizes the former. The form the temptation assumed was that of an *entangling* power, from which it was not easy for the captive to extricate himself; comp. Möller.

ἀνοήτους] 'foolish;' on the proper meaning of this word, and its distinction from ἄφρων and ἀσύνετος, see notes on Gal. iii. 1. The Vulg., a few other Vv., and three mss. read ἀνονήτους, a wholly unnecessary correction: the lusts involved elements of what was foolish as well as what was hurtful; Chrysostom explains specifically. **αἵτινες]** 'which indeed,' 'seeing they;' explanatory of the foregoing epithets, more especially of the last: on the force of ὅστις see notes on Gal. iv. 24.

βυθίζουσιν] 'drown,' 'whelm in' only here and Luke v. 7: 'ἐμπύπτ. . . βυθίζ. tristis gradatio,' Beng. The word, as Kypke suggests, 'subinnuit infinita et ineluctabilia esse mala in quæ præcipites dantur avari,' Obs. Vol. II. p. 367; there is, however, no idea of 'præceps dari,' nor is it a metaphor from a ship 'that is plunged head foremost into the sea,' Bloomf., who cites Polyb. II. 10. 2, where ἐβύθισαν means, as the verb always does, 'caused to sink,' without any

reference whatever to *direction*.

ὄλεθρον καὶ ἀπώλ.] 'destruction and perdition.' The force of the compound form (ἀπὸ marks 'completion,' comp. ἀπεργάζομαι al. Palm u. Rost, Lex. s. v. ἀπό, E 4) and more abstract termination of the latter word perhaps afford a hint that a climactic force is intended: ὄλεθρος [on the termination, see Pott, Et. Forsch. Vol. II. p. 555] is 'destruction,' in a general sense, whether of *body* or *soul*; ἀπώλεια intensifies it by pointing mainly to the latter. Ὀλεθρος is only used by St. Paul, 1 Cor. v. 5, ὁλ. τῆς σαρκός, 1 Thess. v. 3, αἰφνίδιος ὁλ. ἐφίσταται, where it points more to *temporal* destruction, and 2 Thess. i. 9 (Tisch.), where the epithet αἰώνιος is specially added to support its application to *final* 'perdition.'

10. ῥίζα] 'a root;' φιλαργυρία in general (ἡ φιλ.) is not the root of all evils taken in its most general sense, comp. Plut. de Lib. Educ. § 7, πηγὴ καὶ ῥίζα καλοκαγαθίας τὸ νομίμου τυχεῖν παιδείας. The two are not convertible terms; there are other vices which might with equal justice be termed 'roots of all evils,' but at any rate avarice is *one of them*: see Middleton, Gr. Art. iii. 4, 1, p. 51 sq. (ed. Rose). The assertion of Bloomf. that the above translation 'violates the usus loquendi' cannot be maintained: surely it is doubly unsatisfactory to obtrude the article and to support the obtrusion by saying that πάντων 'is a popular hyperbole' for πόλλων.

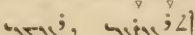
φιλαργυρία] 'love of money;' ἀπ. λεγόμε. in the N.T.; the adjunct. occurs twice, Luke xvi. 14, 2 Tim. iii. 4. The kindred but more

ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν
ὁδύναϊς πολλαῖς.

Follow after righteousness and Christian virtues, fight the good fight, and in Christ's name keep His commands, even till His glorious coming; glory to Him, amen.

II Σὺ δέ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα

general and active sin *πλεονεξία* is that which is dwelt upon by the sacred writers. On the distinction between these words (which however is on the surface) see Trench *Synon.* § 24, but comp. notes on *Eph.* iv. 19. The sentiment is illustrated by Suicer, *Thes.* Vol. II. p. 1427.

τῆς ὁρεγμ. 'which some reaching out after.' Commentators have dwelt much upon the impropriety of the image, it being asserted that *φιλαργυρία* is itself an *ὁρεξις* (De W). The image is certainly not perfectly correct, but if the passive nature of *φιλαργυρία* (see Trench) be remembered, the violation of the image will be less felt. Under any circumstances *ὁρεγόμενοι* cannot be correctly translated 'giving themselves up to,' Bretschn. al. Both here, ch. iii. 1, and Heb. xi. 16, the only passages in the N.T. where the word occurs, ὡρέξατο, Syr. 

['concupivit,' 'desideravit'] is simply 'desired,' 'coveted,' literally 'reached out the hands eagerly to take,' comp. Donalds. *Cratyl.* § 477. On the derivation (*ὁ-ρεγ*, comp. 'rego'), see Donalds. *ib.* and Pott, *Etym. Forsch.*, Vol. I. p. 219, Vol. II. p. 167.

περιέπειραν] 'pierced themselves through;' ἀπ. λεγομ. in N.T.; comp. Philo, in *Flacc.*, Vol. II. p. 517 (ed. Mang.), ἀθρόους ἀνγκέστοις περιέπειρε κάκοις, and the numerous instances of a similar metaphorical use collected by Suicer, s.v. The prep. *περὶ* is of course not 'for ἐπὶ or ἐν,' Bloomf., but conveys the idea of 'piercing,' 'going through,' a meaning defended

by Donalds. *Cratyl.* § 178, comp. Lucian, *Gall.* § 2, κρέα—περιτεπαρμένα τοῖς ὀβελοῖς, Diod. Sic. xvi. 80, λόγχοις περιπειρόμενοι. The *ὁδυναί* here mentioned are not merely outward evils, 'gravissima mala hujus sæculi,' Estius, nor even the anxious cares (Justin.) or desires (Chrys.) which accompany *φιλαργυρία*, but more probably the gnawings of conscience,— 'conscientiæ de male partis mordentis,' Beng. The word *ὁδύνη*, it may be remarked, is not derived from *ὁδοῦς*, Bloomf., but from a root ΔΥ, comp. *δύη*, with a vowel prefix, Pott, *Etym. Forsch.*, Vol. I. p. 210.

II. σὺ δέ] 'But thou,' in distinct opposition to the preceding *τινες*, ver. 10.

ἄνθρωπε τοῦ Θεοῦ]

It is doubtful whether this is an official term (sc. 'Dei internuncius,' *ἐπὶ τῆς ἐκκλ.* compare 2 Pet. i. 20), or merely a general designation. The former view is adopted by Theodoret, and is certainly plausible, as the evangelists' office (2 Tim. iv. 5) in the N.T. might be fairly compared with that of the prophets in the O.T.: as, however, the context is of a perfectly general character, it seems more natural to give the expression a more extended reference, as in 2 Tim. iii. 17; comp. Chrysost., πάντες μὲν ἄνθρωποι τοῦ Θεοῦ, ἀλλὰ κυρίως οἱ δίκαιοι, οὐ κατὰ τὸν τῆς δημιουργίας λόγον ἀλλὰ κατὰ τὸν τῆς οἰκείωσης.

ταῦτα] The reference of this pronoun is frequently a matter of difficulty in this epistle: it seems here most naturally to refer to ver. 9, 10, i.e. to *φιλαργυρία*, and the evil principles and results associated with it, 'avari-

φεῦγε· δίδωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
ὑπομονήν, πραῦπάθειαν· ¹² ἀγωνίζου τὸν καλὸν ἀγῶνα
τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης,

tiam et peccata quæ ex illâ radice procedunt,' Estius.

δικαιοσύνην] 'righteousness,' not merely 'justice,' but the virtue which is opposed to ἀδικία (Rom. vi. 13), and to the general tendency of the powers of evil (2 Cor. xi. 15), or, as appy. here and 2 Tim. ii. 22, iii. 16, in a more general sense, 'right conduct conformable to the law of God' (2 Cor. vi. 14, comp. Tit. ii. 12; see Reuss, *Theol. Chret.* iv. 16, Vol. i. p. 169, Usteri *Lehrb.* II. i. 2, p. 190: on the more strictly dogmatic meaning see the excellent remarks in Knox, *Remains*, Vol. i. p. 276.

πιστιν] 'faith,' in its usual theological sense (ἡπερ ἐστὶν ἐναντία τῇ ζητήσει Chrys.), not 'fidelity,' 'die einzelne christliche Pflicht der Treue,' Usteri, *Lehrb.* II. i. 1, p. 92 note. Ὁν ὑπομονή, 'perseverantia,' 'brave patience,' see notes on 2 Tim. ii. 10, and on Tit. iii. 2.

πραῦπάθειαν] 'meekness of heart or feelings,' a word of rare occurrence (Philo de Abrah. Vol. II. p. 31, Ignat. *Trall.* 8), perhaps slightly more specific than πραῦτης, scil. πραῦτης ὄλων τῶν παθῶν τῆς ψυχῆς, Coray *in loc.* The reading of the *Rec. πρασιότης* (with D J K, al. Chrys., Theod.) has every appearance of a correction, and is rejected even by Scholz.

The virtues here mentioned seem to group themselves into pairs; δικαιοσ. and εὐσέβ. have the widest relations, pointing to general conformity to God's law and practical piety; πίστις and ἀγάπη are the fundamental principles of Christianity; ὑπομ. and πραυπ., the principles on which a Christian ought to act towards his gainsayers and opponents; comp.

Huther. The article is occasionally omitted before abstract nouns, see exx. in Winer *Gr.* § 18. 1, p. 137.

12. τὸν καλὸν ἀγῶνα] 'the good strife,' Hamm.; the contest and struggle which the Christian has to maintain against the world, the flesh, and the devil; comp. 2 Tim. iv. 7. It is doubtful how far the agonistic metaphor is to be maintained in this verse. Grammatical considerations seem certainly in favour of the *two imperatives* (here, on account of the emphatic asyndeton, without καὶ) being referred both to the metaphorical contest, 'strive the good strife, and (in it and through it) seize hold on eternal life,' Winer, *Gr.* § 44. 2, p. 362: it is, however, very doubtful whether the remaining expressions καλεῖν (as by the *præco*?) ἐνώπ. πολλ. μαρτ. (the spectators? see Hammond *in loc.*), can fairly be regarded as parts of the continued metaphor. In εἰς ἣν, as De W. has observed, there would thus be an impropriety; αἰών. ζωῆ is not the contest or the arena into which the combatants were called, but has just been represented as the βραβεῖον and ἐπαθλον (Theophyl.), the object for which they were to contend. Similar, but more sustained allusions to the Olympic contests occur in 1 Cor. ix. 24 sq., Phil. iii. 12.

ἐπιλαβοῦ] 'lay hold of,' only here and ver. 19 in St. Paul's epp., three times in Heb., and frequently in St. Luke; Grot. cites Prov. iv. 13, ἐπιλαβοῦ ἐμῆς παιδείας, μὴ ἀφῆς. The change to the aor. imper. must not be unnoticed; it was one act in the ἀγῶν; see the exx. in Winer *Gr.* § 44. 5, p. 367. The usual sequence, *first* pres. imper. *then* aor.

καὶ ὁμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων. ¹³ Παραγγέλλω σοι ἐνώπιον τοῦ Θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρή-

imper. (Schoemann *Isæus*, p. 235) is here observed: there are exceptions, however, e. g. 1 Cor. xv. 34. There is no impropriety in the application of the verb; ζῶν αἰώνιος is held out to us as the prize, the crown, which the Lord will give to those who are faithful unto the end; comp. James i. 12, Rev. ii. 10.

καὶ ὁμολόγησας] ‘and thou confessedst,’ or ‘madest,’ &c., not ‘hast made,’ Scholef. *Hints*, p. 125, an inexact translation for which there is here no idiomatic necessity. Kai has here its simple copulative power, and subjoins to the foregoing words another and co-ordinate ground of encouragement and exhortation; ‘thou wert called to eternal life, and thou madest a good profession.’ The extremely harsh construction, καὶ (εἰς ἣν) ὁμολόγησας κ.τ.λ. Leo, al., is rightly rejected by De W. and later expositors.

τὴν καλὴν ὁμολογ.] ‘the good confession,—of faith’ (De W.), or,—of the Gospel’ (Scholef.); good, not with reference to the courage of Tim., but its own import, Wiesing. But made when? Possibly on the occasion of some persecution or trial to which Timothy was exposed, ὡς ἐν κινδύνοις ὁμολογήσαντος τὸν Χρ., Theophyl. 1; more probably at his baptism, ὁμολ. τὴν ἐν βαπτίσματι λέγει, Œcum., Theoph. 2, and appy. Chrys.; but, perhaps, most probably, at his ordination, Neander, *Planting*, Vol. II. p. 162 (Bohn); see ch. iv. 14, and comp. i. 18. The general reference to a ‘confessio, non verbis concepta sed potius re ipsâ edita; neque id semel duntaxat sed in toto ministerio’ (Calv., see also Theodoret), seems wholly pre-

cluded by the definite character of the language. The meaning ‘oblation’ urged by J. Johnson, *Unibl. Sacr.* II. 1, Vol. I. p. 223 (Angl. Cath. Libr.), is an interpr. which ὁμολογία cannot possibly bear; see 2 Cor. ix. 13, Heb. iii. 1, iv. 14, x. 23.

13. παραγγέλλω σοι κ.τ.λ.] The exhortation, as the epistle draws to its conclusion, assumes a yet graver and more earnest tone. The apostle having reminded Timothy of the confession he made, ἐνώπ. πολλ. μαρτ., now gives him charge, in the face of a more tremendous Presence, ἐνώπ. τοῦ Θεοῦ τοῦ ζωογ. κ.τ.λ., not to disgrace it by failing to keep the commandment which the Gospel imposes on the Christian.

τοῦ ζωογονοῦντος] ‘who keepeth alive?’ ζωογον. is not perfectly synonymous (De W., Huth.) with ζωοποι. the reading of the *Rec.*; the latter points to God as the ‘auctor vitæ,’ the former as the ‘conservator;’ comp. Luke xvii. 33, Acts vii. 19, and esp. Exodus i. 17, Judges viii. 19, where the context clearly shows the proper meaning and force of the word. Independently of external evidence [ADFG opp. to JK, which Bloomf. hastily calls insufficient authority], the reading of the text seems on internal grounds more fully appropriate; Timothy is exhorted to persist in his Christian course in the name of Him who extends His almighty protection over all things, and is not only the Creator, but the Preserver of all His creatures; comp. Matth. x. 29 sq.

μαρτυρήσαντος κ.τ.λ.] ‘who witnessed, bore witness to, the good confession.’ It seems by no means correct to regard μαρτυρεῖν τὴν

σαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,
 14 τηρῆσαι σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι

ὁμολ. as simply synonymous with ὁμολογεῖν τὴν ὁμολ. (Leo, Huther al.); the difference of persons and circumstances clearly caused the difference of the expressions, 'testari confessionem erat Domini, confiteri confessionem erat Timothei,' Beng. Our Lord attested by his sufferings and death (δι' ὧν ἔπραττεν, Œcum.) the truth of the ὁμολογία, 'martyrio complevit et consignavit,' Est.; Timothy only confesses that which his Master had thus authenticated. The use of μαρτ. with an accus. is not unusual (comp. Demosth. *Steph.* I. p. 117, διαθήκην μαρτυρεῖν), but μαρτ. ὁμολογίαν is an expression confessedly somewhat anomalous: it must be observed, however, that the ὁμολογία itself was not our Lord's testimony before Caiaphas, Matth. xxvi. 64, Mark xiv. 62, Luke xxii. 69 (Stier, *Red. Jes.*, Vol. VI. p. 386), nor that before Pilate, John xviii. 36 (Leo, Huther), but, as in ver. 12 (see notes) the Christian confession generally, the good confession κατ' ἐξοχήν. The expression thus considered, seems less harsh.

ἐπὶ Ποντίου, in accordance with the previous explanation of ὁμολογία, is thus 'sub Pontio Pilato,' Vulg., Est., De Wette, not 'before P. P.,' Syr., Chrys., al.,—a meaning perfectly grammatically admissible (see notes on ch. v. 19, Herm. Viger, No 394, comp. Pearson, *Creed*, Vol. II. p. 153, ed. Burt.), but irreconcilable with the foregoing explanation of ὁμολογία. The usual interpretation of this clause, and of the whole verse, is certainly plausible, but it rests on the assumption that μαρτ. τὴν ὁμολ. is simply synonymous with ὁμολογεῖν τὴν ὁμολ., and it involves the necessity of giving ἡ καλὴ

ὁμολ. a different meaning in the two verses. Surely, in spite of all that Huther has urged to the contrary, the ὁμολογία of Christ before Pilate must be regarded (with De W.) a very inexact parallel to that of Timothy, whether at his baptism or ordination; and for any other confession, before a tribunal, &c., we have not the slightest evidence either in the Acts or in these two epp. We retain then with Ital. (Tertull. *Præscr.* 25) Vulg., Goth. and, if the translations can be relied on, Æth. and Ar., the temporal and not local meaning of ἐπὶ.

14. τηρῆσαι] Infin. dependent on the foregoing verb παραγγέλλω. The purport of the ἐντολὴ which Timothy is here urged to keep has been differently explained. It may be (a) all that Timothy has been enjoined to observe throughout the ep., Calv., Beza; or, (b) the command just given by the Apostle, ταῦτα ἃ γράφω, Theodoret (who however afterwards seems to regard it as = θεία διδασκαλία), and perhaps Auth. Ver.; or most probably (c) the commandment of Christ; not specially the 'mandatum dilectionis,' John xiii. 34, but generally the law of the Gospel (comp. ἡ παραγγελία ch. i. 5), the Gospel viewed as a rule of life, Huth.; see esp. Tit. ii. 12, where the context seems distinctly to favour this interpretation. Any reference to a command so remote as ch. v. 22 (Bloomf.) is wholly out of the question, and it is difficult indeed to see how such a view can be said 'to bear the stamp of nature and truth.'

ἄσπιλον ἀνεπίλημπτον] 'spotless, irreproachable,' i.e. so that it receive no stain and suffer no reproach; μήτε δογμάτων ἔνεκεν μήτε βίου κηλιδά τινα προστριψάμενον, Chrys.

τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ¹⁵ ἣν
καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασι-

[the usual *dat.* with *προστρ.* e.g. Plut. *Mor.* p. 89, 859, 869, is omitted, but seems clearly ἐντολῇ]; comp. Theod. μηδὲν ἀναμίξης ἀλλότριον τῇ θείᾳ διδασκαλίᾳ. As both these epithets are in the N. T. referred only to persons (ἄσπ. James i. 27, 1 Pet. i. 19, 2 Pet. iii. 14; ἀνεπίλ. 1 Tim. iii. 2, v. 7), it seems very plausible to refer them to Tim. (Copt., Beza, al.); the construction, however, seems so distinctly to favour the more obvious connexion with ἐντολήν (comp. ch. v. 22, 2 Cor. xi. 9, James i. 27; Clem. Rom. *Ep.* ii., § 8, τηρ. τὴν σφραγίδα ἁσπίλον), and the ancient Vv., Ital., Vulg., Syr. (appy.) al., seem mainly so unanimous, that the latter reference is to be preferred; so De W., Huther. The objection that ἀνεπίλ. can only be used with persons (Est., Heydenr.), is disposed of by De W., who compares Plato, *Phil.* 43 c, Philo, *de Opif.* § 24, Vol. I. p. 17; add Polyb. *Hist.* xiv. 2. 14, ἀνεπίλήπτως προαίρεσις. The more grave objection, that τηρεῖν ἐντολήν means 'to observe, not to conserve, a commandment' (comp. Wiesing.), may be diluted by observing that τηρεῖν in such close connexion with the epithets may lose the normal meaning it has when joined with ἐντολήν alone: it is not merely to *keeping* the command, but to *keeping* it *spotless*, that the attention of Timothy is directed. This is a case in which the opinion of the ancient interpreters should be allowed to have some weight. For the meaning of ἀνεπίλ. see notes on ch. iii. 2.

τῆς ἐπιφανείας] 'the appearing,' the visible manifestation of our Lord at His second advent; 2 Tim. iv. 1, 8, Tit. ii. 13, comp. Reuss, *Theol. Chret.* iv. 21,

Vol. II. p. 230. This expression, which, as the context shows, can only be referred to Christ's coming to judgment, not merely to the death of Timothy (μέχρι τῆς ἐξόδου, Chrys., Theoph.), has been urged by De W. and others as a certain proof that St. Paul conceived the Advent as near; so even Reuss, *Theol.* III. 4, Vol. I. p. 308. It may be admitted that the sacred writers have used language in reference to their Lord's return (comp. Hammond, *on 2 Thess.* ii. 8), which seems to show that the longings of hope had almost become the convictions of belief, yet it must also be observed that (as in the present case) this language is often qualified by expressions which show that they also felt and knew that that hour was not immediately to be looked for (2 Thess. ii. 2), but that the counsels of God, yea, and the machinations of Satan (2 Thess. ib.) must require time for their development.

15. καιροῖς ἰδίους] 'His own seasons:' see notes on ch. ii. 6, and on Tit. i. 3. 'Numerus pluralis observandus, brevitatem temporum non valde coarctans,' Beng.

δείξει] 'shall display;' not a Hebraism for ποιήσει or τελέσει, Coray: the ἐπιφάνεια of our Lord is, as it were, a mighty σημεῖον (comp. John ii. 18) which God shall display to men.

ὁ μακάριος] Compare notes on ch. i. 2. Chrysostom and Theophyl. regard the epithet as *consolatory*, hinting at the absence of every element of τὸ λυπηρὸν ἢ ἀηδὲς in the Heavenly king: Theod. refers it to the ἀρεπτον of His will. The context seems here rather to point to His exhaustless powers and perfections.

μόνος δυνάστης]

κέναι ἐπὶ πλούτου ἀδηλόγητι, ἀλλ' ἐν τῷ Θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ¹⁸ ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινω-

rules for the omission of the article with the appended noun are briefly stated; see also Fritz. *Rom.* iii. 25, Vol. I. p. 195, and Winer *Gr.* § 19. 2, p. 155. The clause is perhaps added to suggest the contrast between the riches in this world and the true riches in the world to come; καλῶς εἶπεν 'Ἐν τῷ νῦν αἰῶνι, εἰσὶ γὰρ καὶ ἄλλοι πλούσιοι ἐν τῷ μέλλοντι, Chrys. The expression appears to have a Hebraistic cast, חָנַן יְהוָה see exx. in Schoettg. *Hor.*, Vol. I. p. 883. ἡλπικέναι]

'to set hopes,' 'to have hoped and continue to hope;' see Winer *Gr.* § 41. 4. a, p. 315, Green *Gr.* p. 21. On the construction of ἐλπίζω with ἐπὶ, see notes on ch. iv. 10. The attribute τῷ ζῶντι, added to Θεῷ, in *Rec.*, though fairly supported (DEJK al. Syr. (both), Ital al. see *Tisch.*), does not seem genuine, but is perhaps only a reminiscence of ch. iv. 10.

πλούτου ἀδηλόγητι] 'the uncertainty of riches,' an expression studiously more forcible than ἐπὶ τῷ πλούτῳ τῷ ἀδόλῳ; comp. *Rom.* vi. 4. The distinction between such expressions and ἡ ἀλήθεια τοῦ εὐαγγελ. *Gal.* ii. 14, though denied by Fritz., *Rom.*, Vol. I. p. 368, is satisfactorily maintained by Winer, *Gr.* § 34. 2, p. 267. In such cases the expression has a rhetorical colouring. In the following words, instead of ἐν τῷ Θ., *Lachm.* reads ἐπὶ τῷ Θ. with AD*FG; al. (15) . . . Orig. (mss.) Chrys. Theoph. The external authority is of weight, but the probability of a conformation of the second clause to the first, and St. Paul's known love for prepositional variation, are important arguments in favour of the text, which is supported

by D***JK; great majority of mss.; . . . Orig. Theod. Dam. al.

εἰς ἀπόλαυσιν] 'for enjoyment,' 'to enjoy, not to place our heart and hopes in,' comp. ch. iv. 3, εἰς μετάληψιν. 'Observa autem tacitam esse antithesin quum prædicat Deum omnibus affatim dare. Sensus enim est, etiamsi plenâ rerum omnium copiâ abundamus, nos tamen nihil habere nisi ex solâ Dei benedictione,' Calv.

18. ἀγαθοεργεῖν] 'that they do good,' 'show kindness;' inf. dependent on παράγγελλε, enjoining on the positive side the use which the rich are to make of their riches. The open form ἀγαθοεργ. only occurs here; the contracted ἀγαθοῦρ. in *Acts* xiv. 17. The distinction of Bengel between the adjectives involved in this and the following clause is scarcely exact, 'ἀγαθὸς infert simul notionem beatitudinis (Mark x. 18, not.) καλὸς connotat pulchritudinem.' The latter word is correctly defined, see Donalds. *Cratyl.* § 324; the former as its probable derivation (-γα, cogn. with χα, Donalds. *ib.* § 323, comp. Benfey, *Wurzeller*, Vol. II. p. 64) seems to suggest, marks rather the idea of 'kindness, assistance;' comp. notes on *Gal.* v. 22.

εὐμεταδ. κοινων.] 'free in distributing, ready to communicate;' surely not 'to give liberally to the common good,' Turnbull,—an extraordinary translation. The transl. of the Auth. Vers., 'ready to distribute' (comp. Syr.), is perhaps scarcely exact, as it would rather imply the qualitative termination -ικος: on the passive termination -τος (here more laxly used) see Donalds. *Cratyl.* § 255. Κοινωνικὸς is not ὁμιλητικὸς, προσηγής, Chrys.

νικούς, ¹⁹ ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

Keep thy deposit,
and avoid all false
knowledge.

²⁰ ὦ Τιμόθεε, τὴν παραθήκην φύλαξον,

and the Greek expositors, 'facilis convictus,' Beza, but as the context clearly shows, 'ready to impart to others,' see Gal. vi. 6. Both adjectives are ἄπ. λεγόμεν. in the N.T.

19. ἀποθησαυρίζοντας] 'laying up in store,' Auth. Ver. There is no necessity for departing from the regular meaning of the word; the rich are exhorted to take *from* (ἀπὸ) their own plenty, and by devoting it to the service of God and the relief of the poor to actually *treasure* it up as a good foundation for the future: in the words of Beveridge, 'their estates will not die with them, but they will have joy and comfort of them in the other world, and have cause to bless God for them to all eternity,' *Serm. cxxvii.* Vol. iv. p. 439 (Angl. Cath. Libr.). The preposition ἀπὸ does not exactly mean 'seorsum,' 'in longinquum,' Beng., but seems to point to the source from which, and the process by which ('seponendo thesaurum colligere,' Winer, *de Verb. Comp.* iv. 11), they are to make their *θησαυρούς*; compare Diodor. Sic. *Bibl.* v. 75, πολλοὺς τῶν ἐκ τῆς ὀπώρας κάρπων ἀποθησαυρίζεσθαι.

θεμέλιον καλόν] 'a good foundation; τοῦ πλούτου τὴν κτῆσιν ἐκάλεσεν ἄδελον, τῶν δὲ μελλόντων ἀγαθῶν τὴν ἀβύσσιν θεμέλιον ἐκέκληκεν' ἄκνητα γὰρ ἐκεῖνα καὶ ἄτρεπτα, Theodoret. Θεμέλ. is not either for θέμα (comp. Tobit iv. 9), or, like Heb. תָּבַח, equivalent to συνθήκη (Hamm.), but retains its usual and proper meaning; a good foundation (contrast ἀδηλότης πλούτου) is, as it were, a possession which the rich are to store up for themselves; comp. ch. iii. 13, βαθμὸν ἑαυτοῖς

καλὸν περιποιούνται. There is not here, as Wiesinger remarks, any confusion, but only a brevity of expression which might have been more fully, but less forcibly, expressed by ἀποθησαυρ. πλούτου καλῶν ἔργων ὡς θεμέλιον (Möller): the rich out of their riches are to lay up a treasure; this treasure is to be a θεμέλιος καλός, on which they may rest in order to lay hold on τῆς ὄντως ζωῆς. The form θεμέλιος is properly an adj. (comp. Arist. *Aves*, 1137, θεμελίου λίθους), but is commonly used in later writers as a subst., e.g. Polyb. *Hist.* i. 40. 9, comp. Thom. M. s. v. τῆς ὄντως ζωῆς] 'the true life,' 'that which is truly life,' 'celle qui merite seule ce nom, parce que la perspective de la mort ne jette plus d'ombre sur ses jours,' Reuss, *Theol. Chret.* iv. 22, Vol. ii. p. 252: that life in Christ (Tit. i. 1) which begins indeed *here* but is perfected hereafter; τὸ κυρίως ζῆν παρὰ μόνῃ τυγχάνει τῷ Θεῷ, Origen, on *John* ii. § 11, Vol. iv. p. 71, see notes on ch. iv. 8. On the meaning of ζωή, see Trench, *Synon.* § 27, and the deeper and more philosophical treatise of Olshausen, *Opuscula*, p. 187 sq. The reading αἰωνίου (*Rec.*) with D***E**JK, rejected even by Scholz, has every appearance of being a gloss.

20. ὦ Τιμόθεε] The earnest and individualizing address is a suitable preface to the concluding paragraph, which, as in 2 Cor. xiii. 11 al., contains the sum and substance of the ep., and brings again into view the salient points of the Apostle's previous warnings and exhortations. τὴν παραθήκην] 'the deposit,' only

ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς

(α) here and (β), 2 Tim. i. 12, δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι, and (γ) 2 Tim. i. 14, τὴν καλὴν παραθήκην φύλαξον διὰ Πνευμ. ἁγίου. In these three passages the exact reference of παραθήκη is somewhat doubtful. It seems highly probable that the meaning in all three passages will be *fundamentally* the same, but it is not necessary to hamper ourselves with the assumption that in all three passages it is *exactly* the same, the unnecessary assumption which interferes with De Wette's otherwise able analysis. What is this *approximately* common meaning? Clearly not either 'his soul,' 1 Pet. iv. 19, Beng. on (β), or his 'soul's salvation,' for this interpretation, though plausible in (β), would by no means be suitable either in (α) or (γ); nor again τὴν χάριν τοῦ Πνεύματος, Theodore't *h. l.*, for this would in effect introduce a tautology in (γ). Not improbably, as De W., Huther, al., 'the ministerial office,' i. e. 'the apostolic office' in (α), 'the office of an evangelist' in (β) and (γ); there is, however, this objection, that though not unsuitable in (β) it does not either here or in (γ) present any direct opposition to what follows, βεβήλους κενοφωνίας καὶ ἀντιθ. κ. τ. λ. On the whole the gloss of Chrys. on (β), ἡ πίστις, τὸ κήρυγμα (comp. Theoph. i, Œcum. i), or rather, more generally, 'the doctrine delivered (to Timothy) to preach,' 'Catholicæ fidei talentum,' Vincent. Lirin. (*Common.* xxii. ed. Oxf. 1841), seems best to preserve the opposition here and to harmonize with the context in (γ), while with a slight expansion it may also be applied to (β), see notes *in loc.* Compare 1 Tim. i. 18 and 2 Tim. ii. 2, both of which, especially the former, seem satisfactorily to con-

firm this interpretation; on παραθήκη and παρακαταθήκη (*Rec.*, but with most insufficient authority), the latter of which is appy. the more idiomatic form, see Lobeck, *Phryg.* p. 312; see also the numerous exx. in Wetst. *in loc.*

ἐκτρεπόμενος] 'avoiding,' Auth. Ver., 'devitans,' Vulg., the middle voice, esp. with an accus. objecti, may sometimes suitably be rendered by a word of different meaning to that conveyed by the act. voice: see Winer, *Gr.* § 39. 3, p. 294. κενοφωνίας] 'babblings,' 'empty talkings,' 'vanos sine mente sonos,' Raphel, only here and 2 Tim. ii. 16; scarcely different in meaning from ματαιολογία, 1 Tim. i. 6; comp. Deyling, *Obs.* Vol. iv. 2, exerc. 3, p. 642. On βεβήλους (which as the omission of the article shows belongs also to ἀντιθέσεις) and the prefixed art., comp. notes on ch. iv. 7.

ἀντιθέσεις κ. τ. λ.] 'oppositions of the falsely-named Knowledge,' 'of the Kn. which falsely arrogates to itself that name,' 'non enim vera scientia esse potest quæ veritati contraria est,' Est. The exact meaning of ἀντιθ.,

ἰλδδδδ [contorsiones, oppositiones]

Syr., is somewhat difficult to ascertain. Baur (*Pastoralbr.* p. 26 sq.), for obvious reasons, presses the special allusion to the Marcionite oppositions between the law and the Gospel (see Tertull. *Marc.* i. 19), but has been ably answered by Wieseler, *Chronol.* p. 304. Chrysostom and Theophyl. (comp. Œcum.) refer it to personal controversies and to objections against the Gospel; αἷς οὐδὲ ἀποκρίνεσθαι χρῆ; this, however, is scarcely sufficiently general. The language might be thought at first sight to point to something specific

ψευδωνύμου γνώσεως, ²¹ ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν.

Benediction Ἡ χάρις μετὰ σοῦ.

(comp. Huther); when, however, we observe that *κενοφωνίας* and *ἀντιθέσεις* are under the vinculum of a single article, it seems difficult to maintain a more definite meaning in the latter word than the former. These *ἀντιθέσεις*, then, are generally the positions and teachings of the pseudognosis which arrayed themselves *against* the doctrine committed to Timothy, τὰς ἐναντίας θέσεις, Coray; so even De Wette. This use of the peculiar term *γνώσις* seems to show that it was becoming the appellation of that false and addititious teaching which, taking its rise from a Jewish or Cabbalistic philosophy (Col. ii. 8), already bore within it the seeds of subsequent heresies, and was preparing the way for the definite gnosticism of a later century: comp. Chrys. and esp. Theod. *in loc.*, and see notes on ch. i. 4.

21. ἐπαγγελλόμενοι] ‘making a profession of;’ ‘præ se ferentes,’ Beza; see notes on ch. ii. 10.

ἡστόχησαν] ‘missed their aim;’ Wiesinger here urges most fairly that it is perfectly incredible than any forger in the second century should have applied so mild an expression to followers of the Marcionite Gnosis. On ἀστοχέω see notes on ch. i. 6, and for the use of *περί*, see notes on ch. i. 19. μετὰ σοῦ] So Tisch. with DEJK; nearly all mss.; majority of Vv., and many Ff. Lachm. reads ὑμῶν with AFG; 17; Boern., Copt. al.;—very probably a correction from 2 Tim. iv. 22, or Tit. iii. 15; at any rate, even if ὑμῶν be retained, no stress can safely be laid on the plural as implying that the epistle was addressed to the Church as well as to Timothy. All that could be said would be that St. Paul sent his benediction to the Church in and with that to its Bishop. Huther somewhat singularly maintains σοῦ in his crit.-notes, and as it would seem, ὑμῶν in his commentary.

Note on 1 Tim. iii. 16.

The results of my examination of the Cod. Alex. may be thus briefly stated. On inspecting the disputed word there appeared (a) a coarse line over, and a rude dot within, the O, in *black* ink; (b) a faint line across O in ink of the *same colour* as the adjacent letters. It was clear that (a) had no claim on attention, except as being possibly a rude retouching of (b): the latter demanded careful examination. After inspection with a strong lens it seemed more than probable that Wetstein's opinion (*Prolegom.* Vol. i. p. 22) was correct. Careful measurements showed that the first ε of ἐσέβεια, ch. vi. 3, on the other side of the page, was exactly opposite, the circular portion of the two letters nearly entirely coinciding, and the thickened extremity of the sagitta of ε being behind what had seemed a ragged portion of the left-hand inner edge of O. It remained only to *prove* the identity of this sagitta with the seeming line across O. This with the kind assistance of Mr. Hamilton, of the Brit. Museum, was thus effected. While one of us held up the page to the light and viewed the O through the lens, the other brought the point of an instrument (without of course touching the MS.) so near to the extremity of the sagitta of the ε as to make a point of shade visible to the observer on the other side. When the point of the instrument was drawn over the sagitta of the ε, the point of shade was seen to *exactly trace out the suspected diameter of the O*. It would thus seem certain that (b) is no part of O, and that the reading of A is certainly δς.

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I. 1.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ
διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, ² Τιμοθέω ἀγαπητῷ τέκνῳ.
χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ
τοῦ Κυρίου ἡμῶν.

I bear thee ever in my memory, and call to mind the faith that is in thee and thy family. Stir up thy gift.

³ Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ
προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλει-

1. διὰ θελήματος] 'Apostolatum suum voluntati et electioni Dei adscribit non suis meritis,' Est.; so 1 Cor. i. 1, 2 Cor. i. 1, Eph. i. 1 (where see notes), Col. i. 1. In the former epistle the Apostle terms himself ἀπόστ. X. 'I. κατ' ἐπιταγὴν Θεοῦ, perhaps thus slightly enhancing the authority of his commission, see notes; here, possibly on account of the following κατά, he reverts to his usual formula.

κατ' ἐπαγγελίαν must be joined, as the omission of the article clearly decides, not with διὰ θελήματος, but with ἀπόστολος (comp. Tit. i. 1); the prep. κατὰ denoting the *object* and *intention* of the appointment, 'to further, to make known the promise of eternal life,' ἀπόστολόν με προεβάλετο ὁ δεσπότης Θεός. . . ὥστε με τὴν ἐπαγγελθεῖσαν αἰώνιον ζωὴν τοῖς ἀνθρώποις κηρύξαι, Theodoret, (Ecum.; see Tit. i. 1, κατὰ πίστιν, and comp. Winer, *Gr.* s.v. κατά, c, p. 479, and notes on 1 Tim. vi. 3. On the expression ἐπαγγελ. ζωῆς, and the nature of the

genitival relation, see notes on 1 Tim. iv. 8.

2. ἀγαπητῷ] So in 1 Cor. iv. 17, but in 1 Tim. i. 2, and Tit. i. 4, γνησίῳ τέκνῳ; 'illud quidem (γνησ.) ad Timothei commendationem et laudem pertinet; hoc vero Pauli in illum benevolentiam et charitatem declarat, quod ipsum tamen, ut monet Chrysost., in ejus laudem recidit,' Justiniani. It is strange indeed in Mack here to find an insinuation that Timothy did not now deserve the former title; see ver. 5. On the construction see notes on 1 Tim. i. 2.

χάρις, ἔλεος κ. τ. λ.] See notes on Eph. i. 2; compare also on Gal. i. 3, and on 1 Tim. i. 2. On the scriptural meaning of χάρις see the brief but satisfactory observations of Waterland, *Euch.* ch. x. Vol. iv. p. 666 sq.

3. χάριν ἔχω] More commonly εὐχαριστῶ, but see 1 Tim. i. 12, and Philem. 7 (*Tisch.*). The construction of this verse is not perfectly clear.

πτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, 4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν

The usual connexion χάριν ἔχω ὡς κ.τ.λ. in which ὡς is taken for ὅτι (Chrys. Vulg.), or *quoniam* (Leo), independently of its exegetical difficulties,—for surely neither the prayers themselves, nor the repeated mention of Timothy in them (Leo), could form a sufficient reason for the Apostle's returning thanks to God,—is open to the grammatical objections that ὡς could scarcely thus be used for ὅτι (see Klotz, *Devar.*, Vol. I. p. 765, comp. Ellendt *Lex. Soph.*, Vol. II. p. 1002), and that the causal sense is not found in St. Paul's epp. (see Meyer on *Gal.* vi. 10): still less tenable is the temporal meaning, 'quoties tui recorder,' Calvin, Conyb. and Hows. (comp. Klotz, Vol. II. p. 759), and least of all so the adverbial meaning assigned by Mack, 'recht unablässig.' In spite then of the number of intervening words (De W.), it seems most correct, as well as most simple, to retain the usual meaning of ὡς, 'as,' Germ. 'da,' i. e. 'as it happens I have,' to refer χάριν ἔχω to ὑπόμν. λαβών, ver. 5, and to regard ὡς ἀδιάλ. κ.τ.λ. as marking the state of feelings, the mental circumstances, as it were, under which the Apostle expresses his thanks; 'I thank God . . . as thou art ever uppermost in my thoughts and prayers . . . when thus put in remembrance,' &c. This seems also best to harmonize with the position of the tertiary predicate, ἀδιάλειπτον; see below. Under any circumstances, it seems impossible with Coray to suppose an ellipsis of καὶ μαρτύρομαι before ὡς; Rom. i. 9 is very different. On ὡς, compare notes on *Gal.* vi. 10. ἀπὸ προγόνων] 'from (my) forefathers,' 'with the feelings and principles in-

herited and derived from them,' not 'as my fathers have done before me,' Waterland, *Serm.* III., Vol. V. p. 454; see Winer, *Gr.* § 51, ἀπό, p. 446. These were not remote (Hamm.), but more immediate (comp. 1 Tim. v. 4) progenitors, from whom the Apostle had received that fundamental religious knowledge which was common to both Judaism and Christianity; comp. Acts xxii. 3, xxiv. 14.

ἐν καθαρῇ συνειδ.] See notes on 1 Tim. i. 5. ὡς ἀδιάλειπτον] 'as unceasing, unintermitted, is,' &c., not 'unintermitted as is,' &c., Peile; the tertiary predicate must not be obscured in translation; see Donalds. *Cratyl.* § 301, ib. *Gr. Gr.* § 489 sq. νυκτὸς καὶ ἡμέρας must not be joined with ἐπιποθῶν σε ἰδεῖν (Matth.), and still less, on account of the absence of the article, with δεήσεσιν μου (Syr.), but with ἀδιαλ. ἔχω, which these words alike explain and enhance. On the expression see notes on 1 Tim. v. 5.

4. ἐπιποθῶν] 'longing;' part. dependent on ἔχω μνείαν, expressing the feeling that existed previously to, or contemporaneous with, that action (comp. Jelf, *Gr.* § 685), and connected with the final clause ἵνα πληρωθῶ. The following participial clause, μεμνημένος κ.τ.λ. ('memor tuarum lachrymarum,' Vulg.), does not refer to χάριν ἔχω, as the meaning of ἵνα would thus be wholly obscured, but further illustrates and explains ἐπιποθῶν; to which it is appended with a faint causal force; 'longing to see thee, in remembrance of (as I remembered) thy tears, in order that I may,' &c. The ἐπὶ in ἐπιποθῶν might at first sight seem to be *intensive*, 'vehementer optans,' Just., 'greatly desiring,' Auth. Ver., both here and

δακρύων, ἵνα χαρᾶς πληρωθῶ, 5 ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λαίδῃ καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ

5. λαβὼν] So *Lachm.* with ACFG; al. 3. *Tisch.* λαμβ. with DEJK; nearly all mss. . . . Chrys. Theod. al. Apparently a conformation to the pres. ἐπιποθ.

Rom. i. 11, 1 Thess. iii. 6. As, however, the simple form ποθέω is not used in the N.T., and as this intensive force cannot by any means be *certainly* substantiated in other authors, ἐπὶ will be more correctly taken as marking the *direction* (Palm u. Rost, *Lex.* s.v. ἐπὶ, c. b.) of the πόθος, comp. Psalm xli. 2, ἐπιποθεὶ ἐπὶ τὰς πηγὰς: see esp. the good note of Fritz., *Rom.*, Vol. i. 31.

σου τῶν δακρύων] ‘the tears which thou sheddest,’ probably at separation; εἰκὸς ἦν αὐτὸν ἀποσχιζόμενον κλαλεῖν καὶ δδύρεσθαι μᾶλλον ἢ παῖδιον τοῦ μαστοῦ καὶ τῆς τιτθῆς ἀποσπώμενον, Chrysost.: Coray compares the case of the πρεσβύτεροι at Ephesus, Acts xx. 37; see also Wieseler, *Chronol.*, p. 463.

5. ὑπόμνησιν λαβὼν] ‘being put in remembrance;’ literally, ‘having received reminding,’ not, with a neglect of tense, ‘dum in mem. revoco,’ Leo (who reads λαβὼν). The assertion of Bengel, founded on the distinction of Ammonius (ἀνάμνησις ὅταν τις ἔλθῃ εἰς μνήμην τῶν παρελθόντων. ὑπόμν. δὲ ὅταν ὑφ’ ἑτέρου εἰς τοῦτο προάχθῃ, see Ammonius, p. 16, ed. Valck.), that St. Paul might have been reminded of Timothy’s faith by some ‘externa occasio aut nuncius,’ is not to be dismissed with Huther’s summary ‘unbegrundet;’ it is plausible, harmonizes with the tense, and lexically considered, is very satisfactory; comp. 2 Pet. i. 13, iii. 1, the only other passages in the N.T. where the word occurs. The intrans. meaning is fully defensible (μνήμην, καὶ ἰδιωτικῶς

εἰπεῖν ὑπόμνησιν, Eustath. *Il.* xxiii. p. 1440, see also Polyb. *Hist.* i. 1. 2, iii. 31. 6), and 2 Pet. i. 9, λήθην λαβὼν, is certainly analogous, still, on the whole the transitive meaning seems preferable; comp. Eph. i. 15, where the construction is similar. τῆς ἐν

σοὶ κ. τ. λ.] ‘the unfeigned faith that abideth in thee,’ more exactly ‘quæ est in te non ficta,’ Vulg.; object which called forth the Apostle’s thankfulness; on ἀνυπόκριτος, see notes on 1 Tim. i. 5.

πρῶτον] ‘first;’ not for τὸ πρῶτον, nor again for πρότερον, ‘prius quam in te,’ Leo, but simply ‘first:’ the indwelling of faith in Timothy’s family, first began in the case of Lois. The relative ἥτις here seems used, not as often, *explicatively*, but *differentially*, ‘this particular ἀνυπόκρ. πίστις, no other, dwelt first,’ &c., see notes on Gal. iv. 24, and comp. Jelf, *Gr.* § 816.

μάμμῃ] ‘grandmother;’ the Atticists condemn this form, the correct expression being τήθῃ (not τίτθῃ), Lobeck, *Phryn.* p. 134, Thom. Mag. s.v. τίθῃ. The mother, Eunice (possibly the daughter of Lois), is alluded to Acts xvi. 1.

καὶ ἐν σοὶ] Sc. ἐνοικεῖ; DeW. seems inclined to favour the supplement of Grot. al., ἐνοικήσει, on the highly precarious hypothesis that Tim. had become weak in faith, ver. 13, ch. iii. 14, comp. Grot. The transition to exhortation does not at all favour such a supposition; ‘imo quo certius Paulus de Timothei fide persuasus erat, eo majorem habebat causam adhortandi ut aleret τὸ χάρισμα τοῦ Θεοῦ, quo gauderet,’ Leo.

ὅτι καὶ ἐν σοί. ⁶ Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζω-
 πυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς
 ἐπιθέσεως τῶν χειρῶν μου. ⁷ οὐ γὰρ ἔδωκεν ἡμῖν ὁ

6. δι' ἣν αἰτίαν] 'For which cause,'
 sc. διότι οἰδά σε ἀνυπόκριτον ἔχοντα
 πίστιν, Theophyl., ταῦτα περὶ σου
 πεπεισμένος παρακαλῶ κ.τ.λ., Theod.,
 comp. notes on ver. 12: as the Apostle
 knew that this faith *was* in Timothy,
 he reminds him ('in memoriam re-
 digit,' Just., comp. 1 Cor. iv. 17)
 to exhibit it in action. It is by no
 means improbable that this ἀνάμνησις
 was suggested by a knowledge of the
 grief, and possibly despondency, into
 which Timothy might have sunk at
 the absence, trials, and imprisonment
 of his spiritual father in the faith;
 ὅρα πῶς δέκνυσιν αὐτὸν ἐν ἀθυμίᾳ ὄντα
 πολλῇ, πῶς ἐν κατηφείᾳ, Chrys.

ἀναζωπυρεῖν] 'to kindle up,' αἰεζῶσαν
 καὶ ἀκμάζουσιν ἐργάζεσθαι, Theophyl.,

πυρσεύειν, Theodoret, ^π ^ν [ut
 excites] Syr.; see Suicer, *Thesaur.*
 s.v. Vol. I. p. 265. There is no
 lexical necessity for pressing the
 meaning of this word, 'sopitos ignes
 suscitare,' Grot. al. 'Ἀναζωπυρεῖν (ἀπ.
 λεγόμεν. in N. T.) is not here neces-
 sarily 'resuscitare,' Vulg., 'wieder
 anfachen,' Huther, but 'cassuscitare,'
 Beza, 'anzufachen,' De Wette, the
 force of ἀνά being *up*, *upwards*, e.g.
 ἀνάπτειν, ἀναπνεῖν, ἀνεγείρειν κ.τ.λ.,
 see Winer, *de Verb. Comp.* III. p. 1,
 note, Rost u. Palm, *Lex.* s.v. ἀνά, E,
 1; comp. Plutarch, *Pomp.* 41, αὐθις
 ἀναζωπυροῦντα καὶ παρασκευαζόμενον.
 The simple form ζωπυρεῖν is 'to
 kindle to flame' (τοὺς ἀνθράκας φυσᾶν,
 Suidas), the compound ἀναζωπυρεῖν is
 either (a) to 'rekindle,' and in a
 metaphorical sense 'revivify,' Joseph.
Antiq. VIII. 8. 5, ἀναζωπυρῆσαι τὴν
 δέξιαν (Jeroboam's hand), comp. Plato,

Charm. 156 c, ἀνεθάρρῃσά τε—καὶ
 ἀνεζωπυροῦμην; or (b) as here, 'to
 kindle up' (ἀνεγείραι, ἐκζωπυρῆσαι,
 Suidas), 'to fan into a flame,' without
 any necessary reference (comp. 1 Tim.
 iv. 4) to a previous state of higher
 ardour or fuller glow: comp. Marc.
 Anton. VII. 2, ἀναζωπυρεῖν φαντασίας
)(σβέννυναι, and appy. Plato, *Republ.*
 VII. 527 D, ἐκκαθαίρεται τε καὶ ἀναζω-
 πυρεῖται. As has been before said, it
 is not wholly improbable that Timothy
 might now have been in a state of
 ἀθυμία, but this inference rests more
 on the general fact of the ἀνάμνησις
 than on a meaning of the isolated
 word. Numerous exx. of the use of
 ζωπ. and ἀναζωπ. will be found in
 Wetst. *in loc.*, Krebs. *Obs.* p. 360,
 Loesner, *Obs.* p. 412; see also Pier-
 son, *Mor.* p. 170.

τὸ
 χάρισμα] 'the gift, the charism,' not
 the Holy Spirit generally, τὴν χάριν
 τοῦ Πνεύματος, Theodoret, and appy.
 Waterland, *Serm.* XXI. Vol. v. p.
 641 (whose clear remarks, however,
 on the concurrence of our spirit with
 the Holy Spirit are not the less worthy
 of attention), but the special gift of it
 in reference to Timothy's duties as a
 bishop and evangelist, εἰς προστασίαν
 τῆς ἐκκλησίας, εἰς σημεῖα, εἰς λατρείαν
 ἁπασαν, Chrysost.: compare Hooker,
Eccl. Pol. v. 77. 5.

διὰ
 τῆς ἐπιθ.] 'through the laying on,'
 &c.; the hands were the *medium* by
 which the gift of the Holy Spirit was
 imparted. On the ἐπιθεσις χειρῶν see
 notes on 1 Tim. iv. 14, where it is
 mentioned that the presbytery joined
 with the Apostle in the performance
 of the solemn act.

7. Πνεῦμα δειλας] 'the Spirit of

Θεὸς Πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

Do not then shrink from afflictions, for the sake of Him who made death powerless.

I am His preacher, and know that He will keep my deposit. Guard thine.

8 Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ,

cowardice,' οὐ διὰ τοῦτο τὸ Πνεῦμα ἐλάβομεν, ἵνα ὑποστελλώμεθα, ἀλλ' ἵνα παρρησιασώμεθα, Chrys.; not 'a spirit, a natural and infused character,' Peile; see notes on Eph. i. 17, and on Gal. vi. 1. By comparing those two notes it will be seen that in such cases as the present, where the πνεῦμα is mentioned in connexion with διδόναι κ.τ.λ., it is better to refer it *directly* to the personal Holy Spirit and the abstract gen. to His specific χάρισμα; where, however, as in 1 Cor. iv. 21, Gal. l.c. the connexion is different, the πνεῦμα may be referred *immediately* to the human spirit (comp. Olshausen, *Opusc.* p. 154), though even then *ultimately* to the Holy Spirit as the inworking power. In such formulæ, then, whether it be the human spirit as wrought on by the Holy Spirit, or the Holy Spirit as working on the human spirit, will be best deduced from the context; with the present passage comp. Rom. viii. 15, Gal. iv. 6. On the omission of the article with πνεῦμα, see notes on Gal. v. 5. σωφρο-

νισμοῦ] 'self-control'; Ἰζαΐλ; [institutio] Syr., 'sobrietatis,' Vulg.; ἄπ. λεγόμεν. in N. T., but compare Tit. ii. 4. Σωφρονισμός, as its termination suggests (Donalds. *Cratyl.* § 253, Buttm. *Gr.* § 119. 7, see exx. Lobeck, *Phryn.* p. 511), has usually a transitive force, e.g. Plutarch. *Cat. Maj.* 5, ἐπὶ σωφρονισμῷ τῶν ἄλλων, comp. Joseph. *Antiq.* xvii. 9. 2, *Bell.* ii. 1. 3; as, however, both the substantives with which it is connected are abstract and intransitive, and as the usual

meaning of nouns in -μός ('action proceeding from the subject,') is subject to some modifications (e.g. χρησμός, comp. Buttm. l.c.), it seems on the whole best, with De W., Wiesing. al., to give it either a purely intransitive (Plutarch, *Quæst. Conviv.* viii. 3, σωφρονισμοῖς τισιν ἢ μετανοίας), or perhaps rather reflexive reference; ἵνα σωφρονίσωμεν τῶν ἐν ἡμῖν κινουμένων παθημάτων τὴν ἀταξίαν, Theodoret, Chrysost. 2; comp. Suicer, *Thesaur.* s.v. Vol. II. 1224, Neander, *Planting*, Vol. I. p. 486 (Bohn).

8. μὴ οὖν κ.τ.λ.] Exhortation, immediately dependent on the foregoing verse; 'as God has thus given us the spirit of power, love, and self-control, do not therefore be ashamed of testifying about our Lord.' On the connexion of αἰσχύνομαι and similar verbs with the accus., see Bernhardy, *Synt.* iii. 19, p. 113, Jelf, *Gr.* § 550. The compound form ἐπαισχ. [ἐπὶ probably marks the imaginary point of application, that on which the feeling is based, Rost u. Palm, *Lex.* s.v. c. 3] is frequently thus used in the N. T., both with persons, Mark viii. 38, Luke ix. 26, and with things, ch. i. 16, Rom. i. 16, but not the simple form. Observe the aor. subj. with μὴ, 'ne te pudeat unquam,' Leo; Timothy had as yet evinced no such feeling, Winer, *Gr.* § 60 1, p. 587.

τοῦ Κυρίου] 'of the Lord,' i.e. 'about the Lord,' gen. *objecti*; see Winer, *Gr.* § 30. 1, p. 213, and esp. Krüger, *Sprachl.* § 47. 1 sq. The subject of this testimony was not merely the sufferings and

ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,
 9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ
 τὰ ἔργα ἡμῶν ἀλλὰ κατ' ἰδίαν πρόθεσιν καὶ χάριν τὴν

crucifixion of Christ (Chrysost. and the Greek commentt.), but generally 'omnis prædicatio vel confessio quæ de Christo fit apud homines,' Est.; comp. Acts i. 8, ἔσεσθέ μοι μάρτυρες. Bengel remarks on the rareness of the formula, ὁ Κυρ. ἡμῶν, in St. Paul, with I. X.; add, however, 1 Tim. i. 14: see also Heb. vii. 14, but not 2 Pet. iii. 15, where the reference appears to the Father. The formula is omitted by Rose in his append. to Middleton, p. 490 sq.

δέσμιον αὐτοῦ] 'His prisoner;' i.e. whom He has made a prisoner, gen. auctoris, see notes on Eph. iii. 1, and also Harless in loc. p. 273. 'Ne graveris vocari discipulus Pauli hominis captivi,' Est., Œcum.

ἀλλὰ συγκακοπάθησον κ.τ.λ.] 'but (on the contrary) join with me in suffering ills for the Gospel;' ἀλλὰ seems to mark the full opposition between this clause and the words immediately preceding (comp. Klotz, *Devar.* Vol. I. p. 2, 3), 'don't be ashamed of me, but rather suffer with me:' it is thus perhaps better with *Lachm.* to retain the comma after ἡμῶν. The preposition σύν must be referred, not to εὐαγγέλ. (Syr., Theod.) as this would involve a very unusual and unnecessary prosopopœia (πάντας τοὺς τοῦ εὐαγγ. κήρυκας καὶ μύστας, Theoph. 2), but to μοι supplied from the preceding ἐμέ. The dat. εὐαγγέλ. is then either the dat. of reference to (see notes on Gal. i. 22; comp. the fuller expression Phil. iv. 3, ἐν τῷ εὐαγγ. συνήθλησάν μοι, and below, ch. ii. 9), or more probably and more simply the dat. commodi, ὑπὲρ τοῦ εὐαγγ. πάσχειν, Chrys., Theoph. 1.

κατὰ

δύναμιν] 'in accordance with, correspondingly to that δύναμις which God has displayed towards us in our calling and salvation,' ver. 9 sq. (Wiesing.), not with any reference to the spiritual δύναμις infused in us, ver. 7 (De W., Huth.). The prep. κατὰ has thus its usual meaning of *norma* (Winer, *Gr.* § 53 d, p. 477); the δύναμις, as ver. 9 shows, was great, our readiness in κακοπαθεῖν ought to be proportionate to it. It need scarcely be added this clause must be connected with συγκακοπάθ. not with εὐαγγελίῳ, Heinrich, al.; ἐπεὶ φορτικὸν ἦν τὸ κακοπάθ., παραμυθεῖται αὐτόν, μὴ γὰρ φησι δυνάμει τῇ σῇ ἀλλὰ τῇ τοῦ Χρ. [Θεοῦ], Theophyl., Œcum.

9. σώσαντος ἡμᾶς] 'who saved us,' 'exercised His saving agency towards us;' 'servatio hæc est applicativa non tantum acquisitiva, eam ipsam ob causam quod tam arcte cum vocatione connectitur,' Beng., comp. also Green, *Gr.* p. 318; we must, however, in all cases be careful not to assign too low a meaning to this vital word (comp. notes on Eph. iii. 8); the context will generally supply the proper explanation; see the collection of passages in Reuss, *Theol.* iv. 22, Vol. II. p. 250. On the act of σωτηρία applied to God, see notes on 1 Tim. i. 1. Mosheim and, to a certain degree, Wiesinger, refer ἡμᾶς to St. Paul and Timothy; this is very doubtful; it seems much more satisfactory to give ἡμεῖς here the same latitude as in ver. 7.

καλέσαντος] The act of calling is always regularly and solemnly ascribed to God, the Father, see notes on Gal. i. 6, and compare

δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνων,
 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
 ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον,

Reuss, *Theol.* iv. 15, Vol. II. p. 144 sq. This κλησις is essentially and intrinsically ἀγία; it is a κλησις εἰς κοινωνίαν τοῦ Χρ., 1 Cor. i. 9. On the 'vocatio externa and interna,' see esp. Jackson *on the Creed*, Book XII. 7 (init.) **κατὰ τὰ ἔργα ἡμ.]**

'according to our works;' comp. Tit. iii. 5, οὐκ ἐξ ἔργων . . . ἔσωσεν. The preposition κατὰ may certainly be here referred to the motives (Beza, De W.) which prompted the act; see exx. in Winer, *Gr.* § 53. a, p. 478: it seems, however, equally satisfactory, and perhaps more theologically exact, especially in the latter clause, to retain (with Vulg.) the more usual meaning; comp. Eph. i. 11, iii. 11, al.

ἰδίαν πρόθεσιν] 'His own purpose;' observe the ἰδίαν; 'that purpose which was suggested by nothing outward, but arose only from the innermost depths of the divine εὐδοκία; οἰκοθεν ἐκ τῆς ἀγαθότητος αὐτοῦ ὁρμώμενος, Chrys.; comp. Eph. i. 5. The nature of the πρόθεσις is further elucidated by the more specific καὶ χάριν κ.τ.λ.; there is, however, no ἐν διὰ δυοῖν, 'propositum gratiosum' (comp. Bull, *Prim. Trad.* vi. 38), but simply an explanation of the πρόθεσις by a statement of what it consisted in, and what it contemplated. **τὴν**

δοθείσαν κ.τ.λ.] 'which was given to us in Christ Jesus.' The literal meaning of these words must not be infringed on. Δοθείσαν is simply 'given,' not 'destined;' it was given from the beginning, it needed only time for its manifestation: ἐν Χρ., again, is not 'per Christum,' Est., but 'in Christo,' 'in His person,' ἀνάρχως ταῦτα προτετύπωτο ἐν Χρ. Ἰησ. γένεσθαι, Chrys.;

comp. 1 Pet. i. 20, see notes on Eph. i. 7, and the good remarks of Hofmann, *Schriftb.*, Vol. I. p. 205.

πρὸ χρόνων αἰώνων] 'before eternal times;' comp. 1 Cor. ii. 7, πρὸ τῶν αἰώνων, Eph. iii. 11, πρόθεσιν τῶν αἰώνων, and see notes. The exact meaning of the term αἰώνιοι χρόνοι (Rom. xvi. 25, Tit. i. 2) must be determined from the context; in the present case the meaning seems obviously 'from all eternity,' somewhat stronger perhaps than πρὸ καταβολῆς κόσμου, Eph. i. 4, 'before times marked by the lapse of unnumbered ages,' times, in a word, which reached from eternity (ἀπ' αἰῶνος), to the coming of Christ (see Meyer, *on Rom.* xvi. 25), in and during which the μυστήριον lay σεσιγημένον, Rom. i. c. In Tit. i. c., however, this meaning, as the context seems to show, is by no means so certain; there αἰώνιος seems only to point to the primary and simple meaning of αἰών, 'a very long space of time' (comp. Olsh. *on 1 Cor.* ii. 7), and the reference appears limited to 'times marked by the lapse of more circumscribed ages;' 'very ancient times;' see Wiesinger *in loc.*

10. φανερωθεῖσαν] 'made manifest,' not 'realized,' Heydenr. The word implies what is expressed in other passages, e. g. Rom. xvi. 25, Col. i. 26, that the eternal counsels of mercy were not only formed before all ages, but hidden during their lapse, till the appointed νῦν arrived; comp. notes on Eph. iii. 9.

τῆς ἐπιφανείας] 'the appearing;' not merely the simple act of the incarnation, τῆς ἐνανθρωπήσεως, Theodoret, but as the context and the verb

φωτίσαντος δὲ ζῶν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
 11 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος
 ἐθνῶν· 12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ

ἐπεφάνη, Tit. iii. 4, seem to suggest, the whole manifestation of Christ on earth (*ἔνσαρκος οἰκονομία*, Zonaras, *Lex.*, Vol. I. p. 806), the whole work of redemption, sc. 'tota commoratio Christi inter homines,' Bengel: so Wiesing. and De W. τὸν

θάνατον] 'death,' either regarded (a) objectively, as a *personal adversary* and *enemy* of Christ and His kingdom, 1 Cor. xv. 26, *ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος*; or (b) as a *spiritual state* or *condition*, including the notions of evil and corruption, 1 John iii. 14, *μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*; or, more probably (c) as a *power* and *principle*, (τοῦ θανάτου τὰ νεῦρα, Chrys.), pervading and overshadowing the world, comp. Heb. ii. 14, *ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου*. The objection to (a) lies in the fact that 1 Cor. xv. 26 refers specially to the second advent of Christ, when Death and the powers of evil, aggregated, as it were, into personalities (comp. Rev. xx. 13, 14), will be individually ruined and overthrown. In (b) again, the usual and proper force of *καταργέω* ('render inoperative,' Rom. iii. 3, iv. 14 al., or 'destroy,' 1 Cor. xv. 24, 2 Thess. ii. 8), is too much obscured; while in (c) this is fully maintained, and in the opposed clause (*μὲν-δέ*) the force of *φωτίσ.* (not *προμηνύσαντος*, Theod., but *εἰς φῶς ἀγάγοντος*, Suid., comp. 1 Cor. iv. 5; the principle of death cast a shade over the world, Matt. iv. 16) is more distinctly felt. On *καταργέω*, comp. notes on Gal. v. 4.

ζῶν καὶ ἀφθαρσίαν] 'life and incorruption,' of course no *ἐν διὰ δυοῖν*, as Coray, and Wakefield, *Sylv. Crit.*,

Vol. IV. p. 208: the latter substantive characterizes and explains the former, not with any special reference to the resurrection of the body (1 Cor. xv. 42), as this would mark *ἀφθαρσία* as a *condition* ('*conditio illa felicissima*,' Leo), but with a reference to the essential quality of the *ζωή*, its imperishable and incorruptible nature (1 Pet. i. 4), and its complete exemption from death (Rev. xxi. 4): comp. Rom. ii. 7. It may be observed that *θάνατος*, as a known and ruling power, has the article, *ζωή* and *ἀφθαρσία* as only recently revealed, are anarthrous.

διὰ τοῦ εὐαγγελίου is appy. correctly explained by Wiesing. as loosely appended to the whole foregoing sentence, expressing the more *remote* medium of the *φανέρωσις*; the more *immediate* being the *ἐπιφάνεια*. It thus also serves suitably to introduce ver. 11 sq.

11. εἰς ὃ] Scil. *εὐαγγέλιον*; 'ad quod evangelium prædicandum,' Est., not 'in quo,' Ital., Vulg. On the remaining words, see notes on 1 Tim. ii. 7, where there is the same designation of the Apostle's offices, though, as the context shows, the application is somewhat different. There the Apostle is speaking of his office on the side of its dignity, here in reference to the sufferings it entailed on him who sustained it: the *ἔγω* is thus here not 'dignitatem prædicantis,' but 'cohortantis,' *μὴ καταπέσῃς τοίνυν ἐν τοῖς ἐμοῖς παθήμασι καταβέβληται τοῦ θανάτου τὰ νεῦρα*, Chrysost.

ἐτέθην] 'I was appointed;' comp. 1 Tim. i. 12.

12. δι' ἣν αἰτίαν] 'For which cause;' scil. because I am thus ap-

ἐπαισχύνομαι· οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι
δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν
ἡμέραν. ¹³ ὑποτύπωσιν ἔχε ὑγιαίνόντων λόγων, ὧν παρ'

pointed as a herald and Apostle; comp. ver. 6. This formula is only used by St. Paul in the Pastoral epp., ver. 6 and Tit. i. 13; see also Heb. ii. 11, and Acts xxviii. 30; comp. also Acts x. 21, xxii. 24, xxiii. 28.

καὶ ταῦτα] 'even these things;' bonds, imprisonment, and sufferings, see ver. 8, to which the following ἐπαισχύνομαι shows a distinct reference.

ᾧ πεπίστευκα] 'in whom I have put my trust, and still do put it' (comp. notes on Eph. ii. 8), literally, 'to whom I have given my πίστις,' scarcely 'on whom I have reposed my faith and trust' (Bloomf.), as this would rather imply ἐπὶ with the dative, see notes on 1 Tim. i. 16, where these constructions are discussed. It need scarcely be said that ᾧ refers to God the Father (ver. 10) not to Jesus Christ.

δυνατός ἐστι] 'is able,' has full and sufficient δύναμις, in evident reference to the δύναμις Θεοῦ, ver. 8.

τὴν παραθήκην μου] 'the trust committed unto me,' 'my deposit,' τὴν πίστιν φησὶ καὶ τὸ κήρυγμα, Theophyl. 1, after Chrys. 1; or here, perhaps, with a slight expansion, 'the office of preaching the Gospel,' 'the stewardship committed to the Apostle;' see notes on 1 Tim. vi. 20. The meanings assigned to παραθήκην are very numerous, and it must be confessed that not one of them is wholly free from difficulty. The usual reference to the *soul*, whether in connexion with μου as what the Apostle had entrusted to God (Beng., comp. 1 Pet. iv. 19, Luke xxiii. 46), or as a deposit given by God to man (Bretschn., comp. Whitby), is at first sight very specious; but if, as the context would

then seem certainly to require, it had any reference to *life*, surely εἰς ἐκείνην τ. ἡμ. must be wholly incongruous; and if again we refer to 1 Thess. v. 23, the prayer for the entire preservation of the personality is there intimately blended with one for its ἀμεμφία, a moral reference, which finds no true parallel in φυλάξαι. It is an interpr. moreover unknown to the Greek expositors. Less probable seems the idea of an ἀντιμισθία, Theophyl. 3, maintained also by Wiesing., i. e. στέφανον ζωῆς κ. τ. λ., ch. iv. 7, 8, for how can this consistently be termed a *deposit*? We retain, therefore, the meaning advocated in notes on 1 Tim. l. c., with that expansion only which the context here seems itself adequately to supply. The only difficulty is in φυλάξαι, which is certainly more suitably applied to the holder than the giver of the deposit.

The gen. μου is thus the *possessive* gen., 'the deposit which is definitely mine.' The other interpr. are fairly discussed in the long note of De Wette *in loc.*; for the connexion of thought, comp. Maurice, *Unity*, p. 646.

εἰς ἐκείνην τὴν ἡμ.] 'against that day,' Auth. Ver., i. e. to be produced and forthcoming when that day, not τοῦ θανάτου (Coray), but of final reckoning comes; I shall then render up my trust, through God's preserving grace, faithfully discharged and inviolate. Εἰς does not seem here merely temporal (John xiii. 1), but has its more usual ethical sense of 'destination for,' comp. Eph. iv. 30, Phil. i. 10, ii. 16, al.

13. ἔχε] 'have,' as a possession, 'let the ὑποστ. be with thee,' Syr.;

ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·
 14 τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου
 τοῦ ἐνοικούντος ἐν ἡμῖν.

They which are in Asia
 all deserted me. The

15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν
 Lord give mercy at the last day unto Onesiphorus.

not for κάτεχε, Huth., Wiesing., though somewhat approaching it in meaning; see notes on 1 Tim. iii. 9, and comp. *ib.* ch. i. 19.

ὑποτύπωσιν] ‘the delineation, pattern,’ ἵδμε [‘formam ad quam in

rebus fidei et vitæ respicitur,’ Schaaf] Syr. The meaning of ὑποτύπ. is here only slightly different from that in 1 Tim. i. 16; see notes. In both cases ὑποστ. is little more than τύπος (see Palm u. Rost, *Lex.* s. v.); there, however, as the context seems to require, the transitive force is more apparent, here the word is simply intransitive; comp. Beveridge, *Serm.* vi. Vol. I. p. 111 (Angl. Cath. Libr.). What St. Paul had delivered to Timothy was to be to him a ‘pattern’ and ‘exemplar’ to guide him; ὑπετυπώσαμην εἰκόνα καὶ ἀρχέτυπον . . . ταύτην τὴν ὑποτύπ. τοῦτεστι τὸ ἀρχέτυπον ἔχε, κἀν δεῖ ξωγραφῆσαι ἀπ’ αὐτῆς λάμβανε καὶ ξωγράφει, Theophyl. after Chrys. and Theod. The subst. ὑποτύπ. dispenses with the article on the principle of correlation (see Middl. *Art.* III. 3. 6, p. 48, ed. Rose), and is moreover sufficiently defined by the following gen.; comp. Winer, *Gr.* § 18. 2, b, p. 142. The omission before the latter words seems properly accounted for (De W.) by the probable currency (comp. νόμος) of the formula, comp. 1 Tim. vi. 3.

ὑγιαίνόντων λόγων] ‘sound words;’ comp. notes on 1 Tim. i. 10.

ἐν πίστει κ. τ. λ. specify the principles in which the ὑποτύπ. is to be held. Ἐν is not to be joined with ἤκουσας,

and regarded as equivalent to περι (Theod., comp. Chrys.), still less with ὑγιαίνόντων (Matth.) but obviously with ἔχε ὑποστ., marking, as it were, the sphere and element to which the holding the ὑποστ. was to be restricted; comp. 1 Tim. iii. 9.

τῇ ἐν Χρ. Ἰησ.] Specification of the nature of the πίστις and ἀγάπη. The anarthrous nouns (contrary to the more usual rule) have an article in the defining clause, as the object is to give that defining clause prominence and emphasis; ‘in Christo omnis fides et amor nititur, sine Christo [extra Christum] labitur et corruit,’ Leo: see Winer, *Gr.* § 19. 4, p. 159, and notes on 1 Tim. iii. 13. Huther joins τῇ ἐν Χρ. only with ἀγάπη, but is thus inconsistent with himself, on 1 Tim. i. 14.

14. τὴν καλὴν παραθήκην] ‘the good deposit,’ ‘the good trust committed (unto thee);’ the doctrine delivered to Timothy to preach, ‘catholicæ fidei talentum,’ as in 1 Tim. vi. 20; compare above, ver. 12, and see notes on both passages. It is here termed the good trust, as ἡ καλὴ διδασκαλία, 1 Tim. iv. 6, ὁ καλὸς ἄγων, 1 Tim. vi. 12.

διὰ Πνεύματος] The medium by which Timothy was to guard his deposit was the Holy Spirit, still further specified (not without a slight hortatory notice and emphasis) as τοῦ ἐνοικούντος ἐν ἡμῖν; see notes on ver. 13; σπουδασον οὖν φυλάττειν τὸ Πνεῦμα καὶ αὐτὸ πάλιν τηρήσει σοι τὴν παρακαταθήκην, Theophyl.

15. οἶδας τοῦτο] The Apostle

με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.
 16 Δόη ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολ-
 λάκις με ἀνέψυξεν καὶ τὴν ἁλυσίν μου οὐκ ἐπαισχύνθη,

now, with a slight retrospect to ver. 8, stimulates and evokes the energy of his disciple by reminding him of the defection of others. What possibly might have been a cause of depression to Timothy is actually made by the contrast which St. Paul implies and suggests (σὺ οὖν τέκνον μου, ch. ii. 1), an inspiring and quickening call to fresh efforts in the cause of the Gospel.

ἀποστράφησάν με] ‘turned away from me:’ not an apostasy from the faith (Erasm.), but, as the context implies (comp. ver. 8, 16), defection from the cause and interests of St. Paul; aversion instead of sympathy and co-operation; comp. ch. iv. 16, πάντες με ἐγκατέλιπον. The aorist passive has here, as in Matth. v. 42, the force of the aor. middle; ἀποστρέφωμαι with an acc. *personæ* (Heb. xii. 25), or an accus. *rei* (Tit. i. 14), being both of them legitimate and intelligible constructions; comp. Winer, *Gr.* § 39. 2, p. 293.

πάντες οἱ ἐν τῇ Ἀσίᾳ] These words can imply nothing else than that those of whom the Apostle is speaking were in Asia at the time this epistle was written; it being impossible (with Chrys., Theophyl., Œcum. al.) to so invert the meaning of the prep. (ἐν = ἐξ or ἀπὸ), as to refer it to Asiatic Christians then at Rome. The ἀποστροφή, however, may have taken place in Asia or elsewhere; it may have been a neglect of the absent Apostle in his captivity (Leo), or a personal manifestation of it during a sojourn at Rome (De W., Wiesing., Huth.). The context, coupled with ch. iv. 16, seems most in favour of the latter

supposition; so also Wieseler, *Chronol.* p. 405. Of Phygelus (‘Fygelus,’ Ital., see *Tisch.*) and Hermogenes nothing is known.

On the geographical limits of Ἀσία (Ἀσία ἰδίως καλουμένη, ‘Asia propria’) and the wider (Acts xx. 16, 1 Pet. i. 1, Rev. i. 4) or narrower (Acts ii. 9, xvi. 6?) applications of the term, see Winer, *RWB.* Art. ‘Asia,’ and especially Wieseler, *Chronol.* p. 31–35, where the subject is very satisfactorily investigated.

16. δόη] On this form see notes on Eph. i. 17. The term διδόναι ἔλεος (Luke i. 72, x. 37. ποιῆσαι ἔλεος) only occurs in this place. Onesiphorus showed ἔλεος to St. Paul; the Apostle in turn prays that ἔλεος may be granted to his household. From the use of the form Ὀνησ. οἴκῳ here and ch. iv. 19, but still more the terms of the prayer in ver. 18, it has been concluded, not without some show of probability, that Onesiphorus was now dead; so De W., Huth., Wiesing., and, as might easily be imagined, Estius and Mack. It does not, however, at all follow that the Romanist doctrine of praying for the dead is in any way confirmed by such an admission, see Hammond *in loc.*, and comp. Taylor, *Sermon* VIII. (on 2 Sam. xiv. 14).

ἀνέψυξεν] ‘refreshed,’ the verb is an ἀπ. λεγόμεν. in N.T., the subst. ἀνάψυξις occurs, Acts iii. 19, comp. ἀνέπαισαν, 1 Cor. xvi. 18. Neither from the derivation [ψύχω, — not ψυχή, Beza, itself a derivative from the verb, comp. Orig. *de Princ.* II. 8] nor from the prevailing use of the word elsewhere have we sufficient reasons for limiting the ἀνάψυξις

17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέν με καὶ εὔρεν. 18 δὲ αὐτῷ ὁ Κύριος εὔρεῖν ἔλεος παρὰ Κυρίου

merely to bodily refreshment (Mosh., De W.); comp. e. g. Xenoph. *Hell.* VII. 1. 16, ταύτη ἀνεψύχθησαν οἱ τῶν Λακεδ. σύμμαχοι. τῇν

ἄλυσίν μου] ‘my chain;’ on the singular ‘catenam meam,’ Vulg. Ital., but not appy. Syr. [comp. Mark v. 4, Luke vii. 29] or Goth.; comp. notes on Eph. vi. 20. As is there remarked, an allusion to the ‘custodia militaris,’ though not certainly demonstrable, is not improbable; comp. Wieseler, *Chronol.* p. 405. ἐπαι-

σχύνθη] The evidence of the MSS. is here decidedly in favour of this irregular form; comp. however, Winer, *Gr.* § 12, p. 83, obs. On the meaning of the compound, see notes on ver. 8.

17. ἀλλὰ γενόμενος κ. τ. λ.] ‘But on the contrary (far from being ashamed of my bonds) when he had arrived in Rome;’ the ἀλλὰ evidently points to οὐκ ἐπαισχ. ver. 8. The correction of Beza, ‘cum esset Romæ,’ for ‘cum Romam venisset,’ as Vulg. and Ital., (121 ⁷ Syr.) is uncalled for, and inexact. Nor is γενόμενος ‘being at Rome’ (Hamm.), still less ‘after he had been at R.’ (Oeder, *Conject. de diff. S. S. loc.* p. 733), but. literally ‘when he arrived and was there;’ comp. Xenoph. *Anab.* IV. 3. 29, ὅς ἂν πρῶτος ἐν τῷ πέραν γένηται, ib. *Cyrop.* VIII. 5. 13, ἀπῶν ἐγένετο ἐν Μήδοις.

σπουδαιότερον] ‘with greater diligence,’ not merely ‘with diligence,’ Syr., nor even ‘very diligently,’ Auth. Ver., both of which obscure the tacit comparison. The comparative does not imply any contrast between Onesiphorus and others, nor with ‘the diligence that might have been expected’ (Huther), but refers to the increased diligence with which Onesiphorus sought out the Apostle when he knew that he was in captivity. He would have sought him out σπουδαίως in any case, now he sought for him σπουδαιότερον; comp. Winer, *Gr.* § 36. 3, p. 279. καὶ εὔρε]

‘In carcerem conjicitur et arctâ custodiâ tenetur, non ut antea in domo conductâ omnibus notâ; unde Onesiphorus non nisi postquam sollicitè quævisset invenit eum,’ Pearson, *Annal. Paul.*, Vol. I. p. 395 (ed. Churton).

18. ὁ Κύριος κ. τ. λ.] The repetition of Κύριος is certainly not to be explained away as a Hebraistic periphrasis for the pronoun, Coray, Peile; the exx. cited in Winer, *Gr.* § 22. 2, p. 168, are, as all recent commentators seem agreed, quite of a different nature. It is, however, doubtful whether the first Κύριος is Christ, and the second God, or vice versâ. The express allusion—in ἐκεῖνη τῇ ἡμέρᾳ to that day when all judgment is committed to the Son (John v. 22), seems certainly in favour of the latter supposition: as however in ver. 16 ὁ Κύρ., in accordance with the prevailing use in these and St. Paul’s epp. generally (see Winer, *Gr.* § 18. 1, p. 141), seems to be ‘our Lord,’ ὁ Κύριος can scarcely be otherwise in the present verse, see Wiesing. It may be added too, that if the idea of the judicial function of our Lord were intended to be in especial prominence, we should rather have expected παρὰ Κυρίῳ, 2 Pet. ii. 11, see Winer, *Gr.* § 52. d, p. 471. Even if this be not pressed, it need scarcely be said that judgment is not unfrequently ascribed to the Father, Rom. ii. 5, Heb. xii. 23 al. It may be observed that some MSS., D* E*; d. e. al., read Θεῷ, which, how-

ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον
σὺ γινώσκεις.

Be strong, faithful, and
endurant. No one, whether
soldier, athlete, or
husbandman, reaps re-
ward without toil.

II. Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ
χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, ² καὶ ἂ
ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων,

ever, can only be alleged as showing
the opinion of the writer, or possibly
the current interpr. of the time.

διηκόνησεν] 'he ministered,' not spe-
cially 'unto me,' Syr., Auth. Ver., for
then βέλτιον would be out of place,
or 'to the saints at Ephesus,' Flatt,
Heydenr., but simply and generally,
'how many good offices he performed,'
'quanta ministravit,' Vulg. The as-
sertion of Wieseler, *Chronol.* p. 463,
that Onesiphorus was a *deacon* at
Eph. cannot be safely deduced from
this very general expression.

βέλτιον] 'better than I can tell you,'
Beza, Huther al.; see above, and
Winer, *Gr.* § 36. 3, p. 279.

CHAPTER II. 1. σὺ οὖν] 'Thou,
then;' the reference of the conclusive
οὖν is somewhat doubtful: it would
scarcely seem resumptive, and merely
in continuation of the precepts in ch.
i. 1—14 (Matth., Leo), as the σὺ
would thus be otiose; nor yet can it
refer immediately to 16 sq., as One-
siphorus would scarcely have been
propounded as an example (Möller)
for Timothy. It is surely much more
natural to refer it to ver. 15 sq., to
the general defection from St. Paul,
which, however, is not merely to pre-
pare Timothy for suffering after his
teacher's example (εἰ ὁ διδάσκαλος
πολλῶ μᾶλλον ὁ μαθητής, Chrys.), but
rather to stimulate him to present in
his own conduct a notable contrast,
and to make up by his own strength
in grace for the cowardice and weak-
ness of others; see notes on ch. i. 15.

ἐνδυναμοῦ] 'be inwardly strengthened,'
not middle, 'exert thyself vigorously,'
Bloomf. (a meaning which it never
has in the N.T.), but pass.: see notes
on Eph. vi. 10, and Fritz., *Rom.* iv.
20, Vol. I. p. 245. The element and
principle in which his strength is to
be sought for is immediately subjoined;
comp. Eph. vi. 10 sq.

ἐν
τῇ χάριτι] 'in the grace;' not διὰ τῆς
χάριτος, Chrys., Beza. The prep., as
its involution in the verb also con-
firms, points (as usual) to the spiritual
sphere or element in which all spiritual
strength is to be found. Χάρις is
clearly not to be explained as the
'preaching of the Gospel,' Hammond
on Heb. xiii. 9, nor regarded as merely
equivalent to τὸ χάρισμα, ch. i. 6
(comp. Leo), but has simply its more
usual reference to the grace of 'inward
sanctification' (comp. Hooker, *Append.*
to Book V., Vol. II. p. 696), and be-
tokens that element of spiritual life
'which enables a man both to will and
to do according to what God has com-
manded,' Waterland, *Euch.* x., Vol.
IV. p. 666. It is further specified as
τῇ ἐν τῷ Χρ.] ('the grace') which is in
Christ Jesus,' which is only and truly
centered in Him, and of which He is
the mediator to all who are in fellow-
ship and union with Him; 'docet non
aliunde contingere quam a solo Christo,
et nemini Christiano [qui est in
Christo] defuturam,' Calvin: comp.
Reuss, *Theol. Chr.* IV. 9, Vol. II. p.
92, and Meyer on *Rom.* viii. 39.

2. καὶ ἂ κ. τ. λ.] The connexion,
though not at first sight very imme-

ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέροισ διδάξαι. 3 Συγκακοπάθησον ὡς καλὸς στρα-

diate with ver. 1, is sufficiently perspicuous. Timothy is to be strong himself in grace, and in the strength of it is to provide for others: he has received the true doctrine (comp. ch. i. 13); he is to be trusty himself in dispensing it, and to see that those to whom he commits it are trusty also.

διὰ πολλῶν μαρτ.] 'among, in the presence of, many witnesses,' 'coram multis testibus,' Tertull. *Præscr.* ch. 25; nearly = ἐνώπιον, 1 Tim. vi. 12 (Coray in metaph.): so Chrys. πολλῶν παρόντων, correctly in point of verbal interpr., but too vague in his explanation, οὐ λάθρα ἤκουσας οὐδὲ κρυφῇ. The prep. διὰ has here its primary meaning somewhat obscured, though it can still be sufficiently traced to warrant the translation. Timothy heard the instruction by the mediation of many witnesses ('intervenientibus multis testibus'); their presence was deemed necessary to attest the enunciation of the fundamentals of Christian doctrine (scarcely 'a liturgy,' J. Johns. *Unbl. Sacr.*, Part II. Pref., Vol. II. p. 20, Angl. Cath. Libr.) at his ordination; they were adjuncts to the solemnity, comp. Winer, *Gr.* § 51 i, p. 453. There is some doubt who the πολλοὶ μάρτυρες were, and what is the exact occasion referred to. The least probable opinion is that they were 'the law and the prophets,' Œcum., after Clem. of Alex. in his [now fragmentary] *Hypot.* Book VII.; the most probable is that they were the presbyters who were present and assisted at Timothy's ordination; comp. 1 Tim. i. 18, iv. 14, vi. 3, 2 Tim. i. 16; see Scholefield, *Hints*, p. 122.

πιστοῖς] 'faithful,' not 'believing': the context evidently requires the former meaning; the παραθήκη was

to be delivered to trusty guardians, τοῖς μὴ προδιδοῦσι τὸ κήρυγμα, Chrys.; see notes on 1 Tim. i. 12. The verb παράθου seems clearly to point to the παραθήκη alluded to in ch. i. 12, 14, and 1 Tim. vi. 20.

οἵτινες does not appear to have here any explicative force, but to refer to the πιστοὶ ἄνθρωποι as belonging to a particular class; 'to faithful men of such a stamp as shall be able,' &c.: δύο πράγματα ζητεῖ ὁ Ἀπόστολος ἀπὸ τὸν ἐκκλησιαστικὸν διδάσκαλον, πρῶτον πίστιν διὰ τὴν μὴ φθίρειν τὴν παρακαταθήκην· δεύτερον ἱκανότητα τὴν διδᾶν, Coray (Romaic). See notes on Gal. ii. 4, and on iv. 24. The future ἔσονται does not necessarily point to Timothy's departure (Beng., Leo), but to the result that will naturally follow the παράδοσις.

Though this verse certainly does not refer to any παράδοσις of doctrines of a more mystical character (Theophyl.), and can never be fairly urged as recognizing any equal and co-ordinate authority with the written Word (comp. Mack), it still may be said that the instructions seem to definitely contemplate a regular, orderly, and successive transmission of the fundamentals of Christian doctrine to Christian ministers and teachers, see Mosheim, *de Rebus Christ.* p. 130. On this subject generally, see the calm and sensible remarks of Waterland, *Doctr. of Trin.* vii. 5 sq., Vol. III. p. 610 sq.

3. συγκακοπάθησον] 'suffer afflictions with me,' compare notes on ch. i. 8. This reading, supported as it is by AC* D* E* FG; 17. 31, al. . . . Syr. (Philox. in marg.), and appy. Syr., Vulg., It., Copt., Arm. (*Lachm. Tisch.*) is now rightly adopted by all

τιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι

recent critics and commentators except Leo; so also Mill, *Prolegom.* p. cxxxvi. It is singular on what grounds Bloomf. (ed. 9) can assert that the Syr. (*Pesch.*) must have read ܐܕܘܢ (*Rec.*) when the ܐܕܘܢ [tu igitur] of ver. 1, is omitted in the present verse; and wholly inconceivable how it can 'be found in the Vat. B,' when, as is perfectly well known, this ep. with 1 Tim. Tit. Philem. are not found in that venerable MS. at all; comp. Tisch. *Prolegom.* p. lxx. These are very grave errors, and in so important a subject as the text of the Greek Test. not to be passed over without comment.

στρατιώτης' I. X.] 'a soldier of Jesus Christ,' miles quem Christus sibi obstrinxit,' Leo; on the gen. compare notes on *Eph.* i. 1. The nature of the service and its trials and sufferings are vigorously depicted by Tertull. *ad Mart.* ch. iii, sq.: the scriptural and Pauline (e.g. 1 Cor. ix. 7, 2 Cor. x. 3 sq.) character of the image is vindicated by Baumg. *Pastoralbr.* p. 106.

4. στρατευόμενος] 'serving as a soldier,' ܐܕܘܢ [serviens] .Syr.;

Scholef. *Hints*, p. 122. On this use of what Krüger terms the *dynamic* middle,—in which while the active simply has the intransitive sense of being in a state, the middle also signifies to act the part of one in such a state,—see his *Sprachl.* § 52. 8. 7, and the exx. (esp. of verbs in -εύω) in Jelf, *Gr.* § 362. 6. ἐμπλέκεται]

'entangleth himself,' 'implicat se,' Vulg. 'Hoc versu commendatur τὸ abstine, versu seq. τὸ sustine,' Beng., comp. Chrys. on ver. 5. There does

not seem any necessity for pressing the meaning of the verb beyond that of 'being involved in,' 'implicari' (Cic. *Off.* II. 11); comp. 2 Pet. ii. 20, τοῦτοις [μιάσμασιν] ἐμπλεκέντες, Polyb. *Hist.* xxv. 9. 3, τοῖς Ἑλληνικοῖς πράγμασιν ἐμπλεκόμενος, and (with eis) ib. I. 17. 3, xxvii. 6. 11.

βίου πραγματείαις] 'affairs of life,' 'negotiis vitæ civilis,' Leo; on the distinction between βίος and the higher term ζωή, see Trench, *Synon.* § 28. It does not seem necessary to restrict πραγμ., an ἅπαξ λεγόμεν. in the N. T., to 'mercatura' (Schoettg. *Hor.* Vol. I. p. 887, comp. πραγματεύεσθε, Luke xix. 13); as the contrast seems to require, it includes rather all the ordinary callings and occupations of life, which would necessarily be inconsistent with the special and exclusive duties of a soldier; comp. Philo, *Vit. Mosis*, III. 27, Vol. II. p. 167 (ed. Mang.), ἔργων καὶ τεχνῶν τῶν εἰς πορισμὸν, καὶ πραγματ. ὕσαι κατὰ βίου ζήτησιν, ib. ib. p. 168, τέχνη καὶ πραγμ. καὶ μάλιστα οἱ περὶ πορισμὸν καὶ βίου ζήτησιν (Wetst.). Compare Beveridge, *Can. Apost.* vi. Annot. p. 17, who specifies what were considered 'sæcularia negotia.'

τῷ στρατολογήσαντι] 'who enrolled him as a soldier:,' στρατολ. an ἅπαξ λεγ. in N. T. and a λέξις τοῦ παρακμάζοντος Ἑλληνισμοῦ (Coray), is properly 'milites conscribere,' Plutarch, *Mar.* § 9, al., comp. Dorvill. *Charit.* I. 2, p. 29, thence by a very easy transition 'deligere militem,' ܐܕܘܢ

[elegit] Syr.; comp. Joseph. v. 9. 4, βοηθὸν ἐστρατολόγησε.

5. ἐὰν δὲ καὶ κ. τ. λ.] 'again if a man also contend in the games;' comp.

ἀρέσῃ. 5 ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. 6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον

Schol. *Hints*, p. 123; δὲ introduces a fresh image ('quasi novam rem unamquamque enuntiationem affert,' Klotz, *Devar.* Vol. II. p. 362, 'in the second place,' Donalds. *Oratyl.* § 155) derived from athletic contests, 1 Cor. ix. 24 sq. In the former image the Christian, as the soldier, was represented as one of many; here, as the athlete, he is a little more individualized, and the personal nature of the encounter a little more hinted at; comp. notes on *Eph.* vi. 12: Bengel (comp. Chrys.) gives a little different turn to the union of the two images. The καί, as usual, has its *ascensive* force, pointing to the previous image of the soldier; what applied in his case applies also in the case of the athlete; comp. Klotz, *Devar.* Vol. II. p. 638. Of the two forms, ἀθλέω and ἀθλεύω, it is said that (in the best Attic Greek) the latter is more common in agonistic allusions, the former in more general references (Rost u. Palm, *Lex.* s.v. ἀθλεύω); comp., however, Plato, *Legg.* viii. 830, with *ib.* ix. 873. νομίμως 'according to rule,' 𐤏𐤍𐤃𐤁𐤁 [in lege suâ] Syr.

ἡ ἀθλητικὴ νόμους ἔχει τινάς, καθ' οὓς προσήκει τοὺς ἀθλητὰς ἀγωνίζεσθαι, Theodoret. This, however, must not be restricted merely to an observation of the rules when *in the contest*, but, as the exx. adduced by Wetst. seem certainly to prove, must be extended to the whole preparation (πάντα τὰ τοῖς ἀθληταῖς προσήκοντα, Chrys.), *before it* as well; comp. Arrian, *Epict.* III. 10, εἰ νομίμως ἠθλησας, εἰ ἔφαγες ὅσα δεῖ, εἰ ἐγυμνάσθης, εἰ τοῦ ἀλείπτου ἤκουσας (Wetst.), and see Suicer, *Thesaur.* s.v. Vol. II. p. 414, where the force

of this word is well illustrated by patristic citations. The tacit warning διαπαντὸς ἐν ἀσκήσει εἶναι (Chrys.), thus has its full force.

6. τὸν κοπιῶντα κ. τ. λ.] There is some little difficulty in (a) the *connexion* and (b) the *application* of this verse. With respect to (a) it seems wholly unnecessary to admit an hyperbaton, sc. τὸν τῶν καρπ. μεταλ. θέλοντα γεωργ. δεῖ πρῶτον κοπιᾶν, a grammatical subterfuge, which it is singular to find advocated by Winer, *Gr.* § 65. 4, p. 640; so Wakefield, *Sylv. Crit.* Vol. I. p. 155. The ex. which Winer adduces, Xenoph. *Cyr.* I. 3. 5, ὁ σὸς πρῶτος πατὴρ τεταγμένα ποιεῖ, is surely very different, being obvious and self explanatory. The meaning of the words seems sufficiently clear if a slight emphasis be laid on κοπιῶντα (οὐχ ἀπλῶς γεωργ. εἶπε ἀλλὰ τὸν κοπ., Chrys.), and if πρῶτον (certainly not 'ita demum,' Grot.) be referred to other participators; 'the *labouring* husbandman (not the idle one) ought to partake first (before all others) of the fruits:' it is his inalienable right ('lex quædam naturæ,' Est.) in consequence of his κόπος. If κοπιῶντα and πρῶτον had been omitted, it would have been a mere general and unconnected sentiment; their insertion, however, turns the declaration into an indirect exhortation, closely parallel to that of ver. 5: 'only the athlete who νομίμως ἀθλεῖ, στεφανοῦται; only the husbandman who κοπία has the first claim on the fruits.' On the derivation, and intension implied in κοπ. (οὐχ ἀπλῶς τὸν κάμνοντα ἀλλὰ τὸν κοπτόμενον, Chrys.) compare notes on 1 *Tim.* iv. 10. The real difficulty is in (b) the *application*: what are the καρποί?

τῶν καρπῶν μεταλαμβάνειν. 7 νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πάσιν.

Remember Christ and His resurrection; I suffer in His Gospel for the sake of the elect; if, however, we endure, He will reward us. 8 Μνημόνευε Ἰησοῦν Χριστὸν ἐγγε-

Clearly not the support which must be given to ministers (Mosh.), as this would be completely alien to the context;—nor the fruits of his labour and instruction which St. Paul was to reap from Timothy (Beng.),—nor the spiritual gifts which Timothy imparted to others and was to show first in himself (comp. Greg. Nyss. ap. Œcum.),—but, as the context seems to require and even suggest,—the future reward (comp. στεφανοῦται) which the faithful and laborious teacher is to pre-eminently receive in the world to come (comp. Matth. v. 12, xiii. 43. xix. 21), not *perhaps* excluding that arising from the conversion of souls (Theod.

and appy. Syr. ܠܚܕܝܐ [fructus ejus], comp. Hamm.) to be partaken of even in the present world.

7. νοεῖ 'understand, grasp the meaning of,' not 'perpende,' Beza, or 'attende,' Beng.,—translations of νοέω which can hardly be substantiated in the N. T., but, 'intellige,' Vulg.,

ܠܚܕܝܐ [intellige] Syr., as the context and prevailing meaning of the word (see esp. Beck, *Bibl. Seelenl.* II. 19. p. 56) evidently require: ἐπειδὴ αἰνιγματωδῶς πάντα εἶπε, τὰ τοῦ στρατ., τὰ τοῦ ἀθλητοῦ, τὰ τοῦ γεωργοῦ, νοεῖ φησι, Theophyl. The reading in the following clause is not quite certain; δῶκε γὰρ κ.τ.λ. (*Rec.*) deserves some consideration on the principle, 'proclivi lectioni præstat ardua,' the uncial authority [AC*DEFG] seems, however, so distinctly to preponderate as to leave it scarcely defensible. If it be retained, γὰρ may be taken in its most simple and

primary meaning, 'sane pro rebus comparatis,' Klotz, *Devar.* Vol. II. p. 232, comp. notes on *Gal.* ii. 6, or, more probably, in its usual *argumentative* sense (De W., Peile); the command being explained by the prayer.

σύνεσιν] 'understanding;' according to the somewhat elaborate definition of Beck, (*Bibl. Seelenl.* II. 19, p. 60), the faculty by which we mentally apprehend and are enabled to pass judgment upon what is presented to us; comp. notes on *Eph.* iii. 4, and Schubert, *Gesch. d. Seele*, § 40, notes, Vol. II. p. 345 (ed. 4).

8. μνημόνευε] 'bear in remembrance,' here (only) with an acc. personæ, with an acc. rei, Matth. xvi. 9, 1 Thess. ii. 9, Rev. xviii. 5; usually with a genitive. The distinction between the two cases seems to be that with the *gen.* the meaning is simply 'to remember;' with the *accus.* the meaning is rather to 'keep in remembrance,' 'to bear in mind;' see Winer, *Gr.* § 30. 10, p. 234, comp. Bernhardt, *Synt.* III. 51, p. 177. The exhortation does not seem dogmatical (πρὸς τοὺς αἰρετικούς ἀποτεινόμενος, Chrys., Est.), nor even directly hortatory ('recordare, ita ut sequare,' Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was indeed once a man, yet, as the word of promise had declared, of the kingly seed of David.

ἐγγε-

μνημόνευε] 'bear in remembrance,' here (only) with an acc. personæ, with an acc. rei, Matth. xvi. 9, 1 Thess. ii. 9, Rev. xviii. 5; usually with a genitive. The distinction between the two cases seems to be that with the *gen.* the meaning is simply 'to remember;' with the *accus.* the meaning is rather to 'keep in remembrance,' 'to bear in mind;' see Winer, *Gr.* § 30. 10, p. 234, comp. Bernhardt, *Synt.* III. 51, p. 177. The exhortation does not seem dogmatical (πρὸς τοὺς αἰρετικούς ἀποτεινόμενος, Chrys., Est.), nor even directly hortatory ('recordare, ita ut sequare,' Beng.), but intended to console and encourage. Timothy was to take courage, by dwelling on the victory over death and the glory of his Master,—his Master who was indeed once a man, yet, as the word of promise had declared, of the kingly seed of David.

ἐκ νεκρῶν must obviously be connected immediately with 'I. X.; not 'that He was raised,' &c., Vulg., Auth. Ver., but 'as one raised,' &c. (Goth. 'urrisanana'), compare Winer, *Gr.* §

μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ, κατὰ τὸ εὐαγγέλιόν μου, 9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος, ἀλλὰ

46. 1, p. 396. On the use of the perf. in this and other events in our Lord's life as marking their permanent character, see Green, *Gr.* p. 22.

ἐκ σπέρματος Δαυὶδ] Scil. γενόμενον, not τὸν γενόμενον, De W. The meaning of this clause, thus placed (appy. with studied emphasis) out of its natural order, can only be properly understood by comparing Rom. i. 3. From that passage it would seem that it can here scarcely be intended to point to Christ merely on the side of His human nature (Mosh.), and as a bare antithesis to ἐγγεγμ.: much less has it any reference to current Docetist doctrines (De W., Baur, *Pastoralbr.* p. 102). It points, indeed, as the context here suggests, and the words κατὰ σάρκα in Rom. i. c. render certain, to Christ's human nature, but it points to it at the same time as derived through the greatest of Israel's Kings, and, as in the fulfilment of the sure word of prophecy, Jer. xxiii. 5, Matth. xxii. 42, John vii. 42; see Wiesing. *in loc.*, who has very ably elucidated the force and meaning of this clause.

κατὰ τὸ εὐαγγ. μου] 'according to my Gospel,' i. e. 'the Gospel entrusted to me to preach, τὸ εὐαγγέλιον ὃ εὐαγγελίζομαι, 1 Cor. xv. 1, comp. Rom. ii. 16, xvi. 25; 'suum vocat ratione ministerii,' Calv. *on Rom. l. c.* The remark of Jerome, 'quotiescunque in epistolis suis dicit Paulus juxta evang. meum, de Lucæ significat volumine,' noticed by Fabricius (*Cod. Apocr. N. T.* p. 372, and here pressed by Baur (*Pastoralbr.* p. 99), cannot be substantiated. There may be an allusion to the *τινὲς ἕτερα εὐαγγελιζόμενοι*, Theophyl., but it here scarcely seems intended.

9. ἐν ᾧ] 'in which,' as the official sphere of action, scil. 'in quo prædicando,' Möller, not 'on account of which,' Beza 2: comp. Rom. i. 9, 2 Cor. x. 14, Phil. iv. 3. Wiesinger hesitatingly proposes to refer ἐν ᾧ to Christ; such a construction is of course possible (comp. Eph. iv. 1), but involves a departure from the ordinary rule of connexion, which does not seem required by the context.

μέχρι δεσμῶν] 'up to bonds,' comp. Phil. ii. 8, μέχρι θανάτου; Heb. xii. 4, μέχρις αἵματος. The distinction between μέχρι and ἄχρι, urged by Tittmann, *Synon.* I. p. 34, according to which 'in ἄχρι cogitatur potissimum totum tempus [ante], in μέχρι potissimum finis temporis [usque ad], in quo aliquid factum est,' independently of being appy. exactly at variance with the respective derivations [connected with ἀκρός, μακρός, see Donalds. *Cratyl.* § 181], has been fully disproved by Fritz. *Rom.* v. 14, Vol. I. p. 308, note. The only reasonable and natural distinction is that suggested by derivation, viz., that ἄχρι, in some passages, seems to preserve an *ascensive*, μέχρι, an *extensive* reference (see esp. Klotz, *Devar.*, Vol. II. p. 225), yet still usage so far contravenes this, that the real difference between the particles seems only to consist in this, that ἄχρι is also an adverb, μέχρι not so; that μέχρις οὖν is used with a gen. (Herm. *Vigēr.*, No. 251), but not so ἄχρις οὖν; and finally, that the one occurs in certain formulæ more frequently than the other, and yet that this again seems only fairly referrible to the 'usus scribendi' of the author. The note of Fritzsche, *Rom. l. c.* on these particles, and the good article by Klotz, *Devar.*, Vol. II.

ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. ¹⁰ διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν

p. 224—231, will both repay the trouble of consultation.

κακοῦργος] ‘a malefactor,’ only here and Luke xxiii. 32, 33, 39. It enhances the preceding words, τὰ τῶν κακοῦργων ὑπομένω πάθη, Theodoret: there may be too *perhaps* a paronomasia, κακοπαθ. κακοῦρ., ‘mala patior tanquam malefactor,’ Est.

οὐ δέδεται] ‘is not (has not been and is not) bound;’ with evident allusion (per paronomasian) to the preceding δεσμῶν. The reference must not be limited to the Apostle’s particular case (δεσμοῦνται αἱ χεῖρες, ἀλλ’ οὐχ ἡ γλῶττα, Chrys.; ‘this hath not restrained me in mine office,’ Hamm.), but seems perfectly general, whether in reference to himself or others, ἡμῶν δεδεμένων λέλνται καὶ τρέχει, Theophyl.; comp. Phil. i. 12. The full adversative force of ἀλλά, ‘yet, nevertheless,’ must not be left unnoticed; comp. Klotz, *Devar.*, Vol. II. p. 3.

10. διὰ τοῦτο] Scarcely ‘quia me vincto evangelium currit,’ Beng., still less a πλεονασμὸς ἐβραϊκός, Coray, but rather ‘propter hoc, id est, ut evangelium disseminetur, ut verbum Dei currat et clarificetur,’ Est., the negative statement οὐ δέδεται being treated as if it had been a *positive* statement of the προκοπή of the Gospel. Having mentioned the bonds which his preaching had entailed on him, he adds with increasing emphasis, πάντα ὑπομένω; bonds,—yea all things, sufferings, death.

ὑπομένω] ‘endure,’ ‘sustain,’ ‘sustineo,’ Vulg., not exactly ‘am content to suffer anything,’ Peile (πάσχω, Chrys.), as this too much obscures the normal meaning of ὑπομ. in the N.T., which is rather that of a brave bearing up against sufferings (‘animum in perferendo sus-

tinēt,’ Tittm. *Synon.* I. p. 194) than a mere tame and passive sufferance (ἀνέχεσθαι) of them; see ch. ii. 12, Rom. xii. 12, James i. 12 al., and contrast ἀνεχόμεθα, 1 Cor. iv. 12 (ὑπέσχον, Psalm lxxxviii. 51), where a meek suffering is intended to be specially depicted. Even in the case of παιδεία, the Christian ὑπομένει (Heb. xii. 7, *Tisch.*, comp. 1 Pet. ii. 20); it is to be the endurance of a quick and living, not the passiveness of a dead and feelingless soul. Thus then the meaning assigned to ὑπομονή by Reuss, *Theol. Chret.* IV. 20, Vol. II. p. 225, as its *primary* one, viz., ‘la soumission pure et simple qui accepte la douleur,’ seems certainly too *passive*, and is moreover not substantiated by the exx. adduced, Rom. viii. 25, xv. 4, 2 Cor. i. 6; see Meyer on 1 Cor. xiii. 17, Fritz. *Rom.*, Vol. I. p. 258.

τοὺς ἐκλεκτούς] ‘the elect,’ those whom God in His infinite mercy, and in accordance with the counsels of His ‘voluntas liberrima,’ has been pleased ἐκλέξασθαι; see notes on Eph. i. 4. There appears no reason whatever for here limiting the ἐκλεκτοὶ to those who had not yet received the message of the Gospel (De W.), ‘qui adhuc ad Christi ovile sunt adducendi,’ Menoch. ap. Pol. *Syn.*, and still less for confining it to those who had already received it (Grot.); the reference is perfectly general, timeless, and unrestricted. On St. Paul’s use of ἐκλεκτοί, comp. Reuss, *Theol. Chret.* IV. 14, Vol. II. p. 133.

καὶ αὐτοί] ‘they too,’ they as well as I; ὡς καὶ ἡμεῖς καὶ γὰρ καὶ ἡμᾶς ὁ Θεὸς ἐξελέξατο, Chrysost. The reference advocated by De W., ‘they as well as those who already believe,’ seems certainly untenable,—on this ground, that it

τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. ¹¹ Πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· ¹² εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖνος

would imply a kind of contrast between the πιστοὶ and ἐκλεκτοὶ; whereas the πιστοί, as Wiesinger fairly observes, must both be and remain ἐκλεκτοί. The tacit reference of the Apostle to himself does not involve terms of greater assurance than the date of the ep. and its language elsewhere (ch. iv. 8) fully warrant.

τῆς ἐν Χρ. Ἰ.] Emphatic; τῆς ὄντως σωτηρίας, Chrys. On the use of the article, see notes on ch. i. 13.

μετὰ δόξης αἰων. is appended to σωτηρία, and while serving to enhance it, also marks it as in its highest and completest realization belonging to the future world; ἡ ὄντως δόξα ἐν οὐρανοῖς ἐστίν, Chrys. Thus then, though there were sufferings in this world, there was in the world to come salvation and glory.

11. Πιστὸς ὁ λόγος] Compare notes on 1 Tim. i. 15. Here, as in 1 Tim. iv. 9, the use of γὰρ in the following clause seems to suggest a reference to the preceding words; πιστ. ὁ λόγ. ποῖος; ὅτι οἱ ἐκλεκτοὶ ἐνδόξου καὶ αἰωνίου σωτηρίας ἐπιτεύξονται, Theophyl. after Chrys.; similarly Œcumen. If with Huth., Leo al., the formula be referred to what follows, the proper force of γὰρ can scarcely be maintained; even in its most decidedly *explicative* uses, the conclusive force (the ἀπα portion, see Klotz, *Devar.*, Vol. II. p. 232), though subordinated to the affirmative, is never so completely obscured ('vide licet,' Peile, 'nimirum,' Leo), as must be the case in the present passage. In Matth. i. 18, noticed by De W., the use of γὰρ was suggested by the preceding οὕτως; see Kühner, on Xenoph. *Mem.* I. 1. 6.

γὰρ κ. τ. λ.] It has been asserted by Münter (*Christl. Poes.* p. 29), Mack, Conyb. and Hows. al., that the latter part of this, and the whole of the two following verses are taken from some Christian hymn. Though the distinctly rhythmical character of the clauses (see the arrangement in Mack, who, however, erroneously includes the first γὰρ in the quotation), and the apparent occurrence of another specimen in 1 Tim. iii. 16, certainly favour such a supposition; still the argumentative γὰρ (*Lachm., Tisch.*, with all the uncial MSS. except K) in ver. 13, seems so far opposed to the hymnal character of the quotation as to leave the supposition perhaps more than doubtful. It is not noticed in Rambach's *Anthologie*, Vol. I. p. 33, where it would scarcely have been omitted if the hypothesis had not seemed untenable.

εἰ συναπεθάνομεν] 'if we died with (Him);' the σύν obviously refers to Ἰησ. Χρ. ver. 10. The death here alluded to must, in accordance with the context, be simply ὁ διὰ παθημάτων θάνατος, not also ὁ διὰ τοῦ λουτροῦ, Chrysost., and the Greek expositors. In the very similar passage, Rom. vi. 8, the reference, as ver. 11 sq. clearly show, is *ethical*; here, however, such a reference would seem inconsistent with the general current of the argument, and esp. with ver. 12. The aorist must not be passed over; it marks a single past act that took place when we gave ourselves up to a life that involved similar exposure to sufferings and death; the Apostle died when he embraced the lot of a daily death (καθ' ἡμέραν ἀποθνῆσκω, 1 Cor. xv. 31), and of a constant bearing about

ἀρνήσεται ἡμᾶς· ¹³ εἰ ἀπιστοῦμεν, ἐκείνος πιστὸς μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

the νέκρωσι τοῦ Ἰησοῦ, 2 Cor. iv. 10. **συνζήσομεν**] 'we shall live with (Him),' not in an ethical sense, but as the antithesis necessarily requires, with *physical* reference to Christ's resurrection (comp. ἐγγεγερμένον, ver. 8); by virtue of our union with Him in His death, we shall hereafter share with Him His life; comp. Phil. iii. 10.

12. **ὑπομένομεν**] 'endure,' scil. with Him; present; this was a continuing state. On the meaning of ὑπομ., see notes on ver. 10.

συμβασιλεύσομεν] 'we shall reign with (Him),' extension of the previous idea *συνζήσομ.*; not only shall we live, but be kings with Him, Rom. v. 17, viii. 17. *Συμβασ.* is only a *dis leγόμεν.* in N.T., here and 1 Cor. iv. 8; comp. Polycarp, *Phil.* 5.

ἀρνησόμεθα] 'shall deny,' 'aut facto, aut verbo, aut etiam silentio,' Est.; comp. Matth. x. 32, 33: οὐκ ἐν τοῖς χρηστοῖς μόνον, ἀλλὰ καὶ ἐν τοῖς ἐναντίοις αἱ ἀμοιβαί, Chrys. The *future* conveys the idea of the ethical possibility of the action; comp. Winer, *Gr.* § 41. 6, p. 423: we have thus in the hypothetical clauses, aorist, present, and future. The precedence of ἀρνεῖσθαι to ἀπιστεῖν is not to be ascribed to the fact that 'abnegatio fidem quæ fuerat extinguit,' Beng., but rather to this fact, that a persistent state of unbelief (ἀπιστοῦμεν) is far worse than a denial which might be (as in the case of St. Peter) an act committed in weakness and bitterly repented of; comp. Leo. The reading is not quite certain: ἀρνούμεθα (*Rec.*) is well supported [DEJK al.], but seems, on the whole, more probably corrected to harmonize with the pres. ὑπομένομεν, than altered to balance ἀρνήσεται.

13. **εἰ ἀπιστοῦμεν**] 'if we be un-

believing'—or to preserve the paronomasia 'be faithless,' ἀπιστοι ἐσμεν (comp. Fritz. *Rom.* iii. 3),—not specifically 'on Him' (Syr.), or 'on His resurrection,' *ὅτι ἀνέστη* (Chrys.), or 'on His divinity,' *ὅτι Θεὸς ἐστὶ* (Ecum. 2),—but generally, 'if we exhibit unbelief,' whether as regards His attributes, His promises, or His Gospel; 'infidelitas positiva significatur, quæ est eorum qui veritatem auditam recipere nolunt, aut semel receptam deserunt,' Estius. De W., Wiesing. and others following Grot. translate ἀπιστ. 'untreu sind,' 'are unfaithful' (Alf. *on Rom.* iii. 3), appealing to the similar passage, Rom. iii. 3. This is certainly plausible on account of the following πιστός, still neither *there* (see esp. Meyer *in loc.*) nor *here* is there sufficient reason for departing from the normal meaning of ἀπιστεῖν (Mark xvi. 11, 16, Luke xxiv. 11, 41, Acts xxviii. 24), which, like ἀπιστία, seems *always* in the N. T. to imply not 'untruthfulness,' 'unfaithfulness,' but definitely 'unbelief.' This is still further confirmed by the species of climax, ἀρνησόμεν, ἀπιστοῦμεν; see above, on ver. 12.

πιστός] 'faithful,' both in His nature and promises; comp. Deut. vii. 9. Though we believe not Him and His promises, yet He remains unchanged in His faithfulness and truth; πιστός ἐστι καὶ αὐτός; *ὀφείλων πιστεῦσθαι ἐν οἷς ἂν λεγῇ καὶ ποιῇ, αὐτὸς ἀτρεπτος μένων καὶ μὴ ἀλλοιούμενος* [κ. τ. λ.], Athan. *Cont. Arian.* III, Vol. I, p. 377 (Paris, 1627).

οὐ δύναται] 'He cannot' deny Himself, or be untrue to His own essential nature; δύναται καθ' ἡμᾶς πάντα ὁ Θεός, ἀπερ δυνάμενος, τοῦ Θεοῦ εἶναι, καὶ τοῦ ἀγαθὸς εἶναι, καὶ τοῦ σόφος εἶναι οὐκ

Charge men to avoid babblings which really lead to the subversion of faith. God knows His own.

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς
Follow practical religion, be meek and eschew contentions.

ἐξίσταται, Origen, *Cels.* cap. 70, Vol. XVII. p. 34, ed. Lomm.: see also Pearson, *Creed*, Art. VI. Vol. I. p. 339 (ed. Burt.).

14. ταῦτα ὑπομίν.] 'put (them) in remembrance of these things,' scil. of the truths mentioned in ver. 11—13; comp. Tit. iii. 1, 2 Pet. i. 12. The most natural supplement to ὑπομύμνησκε is not ἄλλους (Theoph., Œcum.), but αὐτοὺς (Syr.), whether generally 'eos quibus præes,' Beng., or, as the meaning of the verb seems to suggest, 'the faithful,' those who already believe, but require to be reminded of these eternal truths.

διαμαρτυρόμενός] 'solemnly charging them,' similarly with an inf. Polyb. *Hist.* I. 33. 5, ib. 37. 4, III. 15. 5: see notes on 1 Tim. v. 21.

μὴ λογομαχεῖν] 'not to contend about words,' 'not to indulge in λογομαχίαι'; 1 Tim. vi. 4, where see notes. The reading is somewhat doubtful: *Lachm.* reads λογομαχεῖ with AC*; Vulg., Ital., Æth.; Latin Ff.; so also *Tisch.* ed. 1, who, however, in ed. 2 has (as it would seem rightly) restored the inf. with C***DEFGJK; nearly all mss.; Syr. (both) Goth.; Clem., Chrys., Theod., al.; so Mill, *Prolegom.* p. XLIX. Though the change from the imper. to the infinitive might be thought not wholly improbable as the inf. might seem an easier reading (comp., however, ch. iv. 2), yet a conformation of the inf. to the preceding and succeeding imp., seems equally plausible. The preponderance of external authority may thus be allowed to decide the question. If the imper. be adopted, a stop must be placed after Κυρίου. εἰς οὐδὲν χρήσιμον] ('a course) useful

for nothing;' not an independent clause, 'ad nihil utile est, nisi,' &c., Vulg., sim. Ital., but in opposition to the preceding sentence, comp. Mark vii. 19, and see Winer, *Gr.* § 66, III. h, p. 680. The reading is here again by no means certain; *Lachm.* adopts ἐπ' οὐδὲν with AC 17 (ἐπ' οὐδένι γὰρ, FG), so Huther. It is possible that εἰς might have been changed to avoid the seeming difficulty of ἐπὶ twice used thus contiguously, and the ἐπ' οὐδένι of FG might have been a correction: still, it is also not improbable that the eye of the writer might have been caught by the following ἐπὶ, and the substitution accidental. The MSS authority [DEJK] and St. Paul's love of prepositional variation (comp. notes on Gal. i. 1) incline us to the reading of the Text (*Tisch.* ed. 2); so De W. and Wiesing. In εἰς οὐδὲν the idea of destination is marked perhaps a little more laxly (comp. Acts xvii. 21, and Winer, *Gr.* § 53. a. δ, p. 473), in ἐπ' οὐδέν (comp. ἐφ' ὅ, Matth. xxvi. 50, scil. τὸ κατὰ σκόπον πράττει, Euthym.; Demosth. (?) *Aristog.* 779, ἐπὶ καλὸν πρᾶγμα χρήσιμος) a little more stringently. It is singular that χρήσιμον is an ἅπαξ λεγόμενον in the N. T.; εὐχρηστος, however, is found with εἰς in ch. iv. 11.

ἐπὶ καταστροφῇ] 'for the subversion,' not, as it ought to be, for the edification (οἰκοδομή) of the hearers; comp. εἰς καθαίρειν, 2 Cor. xiii. 10. Ἐπὶ here seems to include with the idea of purpose and object (comp. notes on Gal. v. 13, and on Eph. ii. 10) that also of the result to which the λογομαχίαι inevitably led, 'subversionem pariant,' Just. The primary object of the false teachers, in accordance with

οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. ¹⁵ σπού-
 δασον σεαυτὸν δόκιμον παραστήσαι τῷ Θεῷ, ἐργάτην
 ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

their general character, might have been to convince, or to make gain out of the hearer (comp. Tit. i. 11), the result, contemplated or no, was his *καταστροφή*. These ideas of *purpose* and *result* are frequently somewhat blended in this use of ἐπὶ with the dat.; comp. ἐπὶ βλάβῃ, Xenoph. *Mem.* II. 3. 19, the formula τὴν ἐπὶ θανάτῳ, Arrian, *Anab.* VII. 8. 7 (Xenoph. *ib.* I. 6. 10), and see Winer, *Gr.* § 52 c, p. 470, Bernhardt, *Synt.* v. 24, p. 251.

15. δόκιμον] ‘*approved*,’ one who can stand the test (comp. δόκιμον ἀργύριον, Poll. *Onomast.* III. 86), as ἀδόκιμος (ch. iii. 8, Tit. i. 16) is one who cannot; Rom. xiv. 18, xvi. 10, 1 Cor. xi. 19, al.; explained more fully in the following clause, but obviously not to be joined with ἐργάτην (Mack). The termination -ιμος (the first part of which points to *quality*, the second to *action*, Donalds. *Cratyl.* § 258) is annexed according to somewhat differing analogies, Buttm. *Gr.* § 113. 13.

παραστήσαι τῷ Θεῷ] ‘*exhibere Deo*,’ Ital., Vulg.; comp. Rom. vi. 13, 1 Cor. viii. 8, Eph. v. 27: the assertion of Tholuck (*on Rom. l. c.*) that παριστάνειν τι *τι* is ‘*jemandem etwas zu freiem Gebrauch vorlegen*,’ cannot be substantiated; it is simply ‘*sistere, exhibere, alicui aliquid*,’ Fritz. *Rom.* Vol. I. p. 403, the context defining the application and modifying the translation.

ἐργάτην] ‘*a workman*,’ not perhaps without reference to the *laborious* nature of the work, the ἔργον εὐαγγελιστοῦ, ch. iv. 5, &c.: similarly, but in a bad reference, 2 Cor. xi. 13, Phil. iii. 2;

comp. Deyling, *Obs.* Vol. IV. 2, p. 623.

ἀνεπαίσχυντον] ‘*not ashamed*,’ ἄπ. λεγόμεν.: not with active or middle force, ὁ ἐργάτης οὐδὲν αἰσχύνεται πράττειν, Chrys., with reference to feeling shame in the cause of the Gospel (Theoph., Œcum.), comp. μὴ ἐπαισχυνοθῆς, ch. i. 8, but *passively*, ‘*non pudefactum*,’ Bengel; comp. Phil. i. 20, ἐν οὐδενὶ αἰσχυνθήσομαι.

ὀρθοτομοῦντα] ‘*cutting, laying out, straightly*,’ as a road, &c.; comp. Theodoret, ἐπαινοῦμεν καὶ τῶν γεωργῶν τοὺς εὐθείας τὰς αὐλάκας ἀνατέμνοντας. Various interpretations have been assigned to this passage, in most of which the idea of τέμνειν,—e.g. τέμνε τὰ νόθα, καὶ τὰ τοιαῦτα ἔκκοπτε, Chrys.; ‘*translatio sumpta ab illâ legali victimarum sectione*,’ Beza; ‘*acsi pater alendis filiis panem in frustra secundo distribuat*,’ Calv.,—is unduly pressed and arbitrarily explained. The real emphasis, however, rests rather on the ὀρθός; comp. ὀρθοποδεῖν, Gal. ii. 14, and the force of the adj. in καινοτομεῖν, Plato, *Legg.* 797 B, &c.; but this again must not be pressed to the complete exclusion of the verbal element, as in Greg. Naz. *Orat.* II. p. 23, where ὀρθοτ. is nearly = ὀρθῶς ὁδεύειν, see Kypke, *Obs.* Vol. II. p. 370. Thus, then, it will be most correct to adhere closely to the primary meaning ‘*to cut in a straight line*,’ Palm u. Rost, *Lex.* s. v., and to regard it as a metaphor from laying out a road, comp. Prov. iii. 6, ἵνα ὀρθοτομή τὰς ὁδοὺς σου, or drawing a furrow, Theod., the merit of which is to consist in the *straightness* with which the work of cutting or laying out is performed. The word of truth

16 Τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας, 17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει. ὧν ἐστὶν Ὑμέναιος καὶ Φίλιππος,

is, as it were, an ὁδος (comp. De W.) which is to be laid out straightly and truly. The meaning is rightly retained by Syr. ܠܡܢܝܢ ܠܡܢܝܢ [prædicans recte] and Vulg. 'recte tractantem verbum veritatis,' but the metaphor is thus obscured. For the various interpretations of this passage, see Wolf in *loc.*, Vol. IV. p. 513 sq., and esp. Deyling, *Obs.* Vol. IV. 2, exerc. III. 10 sq., p. 618 sq., where this expression is very elaborately investigated.

τῆς ἀληθείας] 'of Truth,' not the gen. of apposition, but *substantiæ*, Scheuerl. *Synt.* § 12. I, p. 82; see notes on *Eph.* i. 13.

16. βεβήλ. κενοφ.] 'profane babblings;' only here and 1 Tim. vi. 20, where see notes. περιίστασο]

'withdrawn from,' ܠܡܢܝܢ ܠܡܢܝܢ [subduc te . . . a] Syr.; περίφενγε, Hesych., not 'cohibe, ne ulterius grassarentur,' Raphel, Beza, and even Suicer, *Thesaur.* s. v. Vol. II. p. 673, a meaning lexically untenable. It occurs in the N. T. (in the present form) only here and Tit. iii. 9; comp. Lucian, *Hermot.* § 86, ἐκτραπήσομαι καὶ περιστήσομαι, but not Polyb. *Hist.* III. 84. 11 (cited by Raphel), as there the verb has its usual meaning. The expression περιστασθαι τι or τινα (the latter [in the *sing.*] condemned by Lucian, *Pseudos.* 4, and Thom. M. s. v. p. 708 (ed. Bern.), but defended by Lobeck, *Soph. Aj.* 82, p. 109) in the sense of 'making a circuit so as to avoid,'—surely not 'to hedge oneself in,' Peile,—occurs occasionally in later writers; see exx. in Elsner, *Obs.* Vol. II. p. 314, Palm u. Rost, *Lex.* s. v.

Vol. II. p. 846, and comp. Dorville, *Chariton.* I. 13, p. 136, by whom this use of περιστ. is fully illustrated.

προκόψουσιν] 'they will make advance,' scil. 'the false teachers,' those who utter the κενοφωνίας, Coray, comp. αὐτῶν, ver. 17, and ch. iii. 9, 13, not the κενοφώνιαι themselves, Luther, al.; observe the future, which shows that the error of the false teachers in its most developed state had not yet appeared; see notes on 1 Tim. i. 3. The form προκόπτω, though condemned by Lucian, *Pseudos.* § 5, is rightly maintained by Thom. M. and Phrynichus; the subst. προκοπή is however indefensible, see notes on 1 Tim. iv. 15. It is used in the N. T. de bono (Luke ii. 52), de malo (here, and ch. iii. 9, 13) and de neutro (Rom. xiii. 12).

ἀσεβείας] 'of impiety,' or better to preserve the antithesis to εὐσεβ. 'of ungodliness;' gen. dependent on πλείον, and either the gen. of the point of view, Scheuerl. *Synt.* § 18. I, p. 129, or more probably the gen. *matrice*, as in the gen. after τοῦτο, τοσοῦτο κ.τ.λ.; comp. Joseph. *Bell.* vi. 2. 3, προύκοψαν εἰς τοσοῦτον παρανομίας (De W.), and see Krüger, *Sprachl.* § 47. 10. 3. In such cases, as Krüger observes, the gen. is commonly anarthrous, and a preposition (as here) not unfrequently precedes.

17. γάγγραινα] 'a gangrene,' an eating sore,' according to Galen on Hippocr. *de Artic.* Vol. XII. p. 407, intermediate between the φλεγμονή and the σφάκελος, and leading the way to the latter. The expression νομὴν ἔξει, 'pastionem habebit,' Erasm., and the deriv. of γάγγρ.

¹⁸ οἵτινες περὶ τὴν ἀλήθειαν ἡστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τιμὴν

γράφω, γράψω, connected with Sanscr. *gras*, 'devorare,' comp. Pott, *Etym. Forsch.* Vol. I. p. 278) both point to the evil as being *extensive* in its nature (comp. Gal. v. 9, and notes *in loc.*) rather than *intensive* (Mack), though it is not improbable that the γαγ was primarily an intensive reduplication, Bopp, *Gr.* p. 569. So also distinctly, though somewhat paraphrastically,

Syr. ^{ⲁⲓⲧ} ⲛⲉⲙⲟⲩⲥⲏⲗ [apprehendet multos]; comp. Ovid, *Metam.* II. 825, ‘solet immedicabile cancer, Serpere, et illæsas vitiatīs addere partes.’ The error of these teachers was spreading, and the Apostle foresees that it was ordained to still further spread, and to corrupt the Ephesian community to a still more lamentable extent; ‘res miserabilī experimento notior quam ut pluribus verbis declarari debeat,’ Estius. ‘Υμεν.

rari debeat,' Estius. Ὑμεν. καὶ Φιλ.] Two false teachers of whom nothing certain is known; Vitringa (*Obs. Sacr.* iv. 9, Vol. I. p. 926) thinks that they were Jews, and probably Sadducees. The latter supposition seems very doubtful; comp. next note, and Burton, *Bampt. Lect.* p. 135 sq. Hymenæus is probably the same as the false teacher mentioned in 1 Tim. i. 20; see notes *in loc.*

18. οἱτινες] 'men who,' pointing to them with a very faint explicative force as members of a class; see notes on *Gal.* ii. 4. περὶ τὴν

ἀλ. κ. τ. λ.] 'as concerning the truth missed their aim:' so 1 Tim. vi. 20. On ἡστέχ. compare notes on 1 Tim. i. 6, and on the use of περί, notes on ib. i. 19. λέγοντες κ. τ. λ.]

Characteristic and distinguishing feature of their error. All recent commentators very pertinently adduce

Iren. *Hær.* II. 31, 'esse resurrectionem a mortuis agnitionem ejus quæ ab ipsis dicitur veritatis ;' Tertull. *de Resurr.* 19, 'asseverantes . . . resurrectionem eam vindicandam quâ quis aditâ [additâ, *Rhen. Seml.*] veritate redanimatus et revivificatus Deo, ignorantiae morte discussâ, velut de sepulchro veteris hominis eruperit; August. *Epist.* 119, 'nonnulli . . . Arbitrati sunt jam factam esse resurrectionem, nec ullam ulterius in fine temporum esse sperandam.' These quotations both verify the Apostle's prediction, and serve to define with some show of probability, the specific nature of the error of Hymenæus and Philetus. The false asceticism which is so often tacitly alluded to and condemned in these epp., led very probably to an undue contempt for the body (developed fully in the hylic theory of the Gnostics, Theod. *Hær.* I. 7, comp. Neand. *Hist. of Ch.*, Vol. II. p. 116, Clark), to false views of the nature of death (see Tertull. *l. c.*), and thence equally false views of the resurrection: death and resurrection were terms which had with these false teachers only a *spiritual* meaning and application; 'they allegorized away the doctrine, and turned all into figure and metaphor,' Waterl. *Doct. of Trin.* iv. Vol. III. p. 459. Grinfield, *Schol. Hellen.* p. 603, cites Polyc. *Philipp.* 7, but there the heterodoxy seems of a more fearful and antinomian character. The error of Marcion to which Baur, *Pastoralbr.* p. 38, here finds an allusion, was of a completely different kind; 'Marcion in totum carnis resurrectionem non admittens, et soli animæ salutem repromittens, non qualitatis sed substantiæ facit quæstionem,' Tertull. *Marc.* v. 10.

πίστιν. ¹⁹ Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ, καὶ Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ

The reference to the renewal of generations ἐκ παιδοποιίας (Theodoret), or to the resurr. at the crucifixion, Matth. xxvii. 52 (Schoettg.) scarcely need be alluded to. Further notices of this early heresy will be found in Walch, *Gesch. der Ketz.*, Vol. I. p. 129, Burton, *Bampt. Lect.*, Note 59, p. 428; comp. Usteri, *Lehrb.* II. 2 B, p. 344.

ἀνατρέπουσιν κ.τ.λ.] ‘subvert the faith of some,’ see Tit. i. 11. We cannot safely infer from this use of *τινων* that the number of the subverted was small (comp. Chrys. οὐ πάντων ἀλλὰ *τινων*); *τινὲς* is simply ‘sundry persons,’ the old Germ. ‘etwelche,’ Krüger, *Sprachl.*, § 51. 16. 14; comp. Meyer, *on Rom.* iii. 3.

19. μέντοι] ‘however,’ ‘nevertheless;’ this compound particle which primarily conveys ‘majorem quandam asseverationem’ (Klotz, *Devan.*, Vol. II. p. 663), and as its composition shows, unites both confirmation (μέν) and restriction (τοί), ‘certe quidem’ (Hartung, *Partik.*, Vol. I. p. 593), frequently, as in the present case, involves an opposition to a preceding clause, and meets a possible objection; ‘though some may be subverted, yet assuredly the firm foundation of God stands unshaken as ever;’ ‘quamvis quorundam subvertatur fides, non tamen fundamentum Dei,’ Est. The particle only occurs here in St. Paul’s epp., five times in St. John, ch. iv. 27, vii. 13, xii. 42, xx. 5, xxi. 4, once in St. James, ch. ii. 8, and once in St. Jude, ver. 8. As a general rule, μέντοι is perhaps most correctly printed as one word, as in *Lachm.*, *Tisch.*, especially when other enclitics are joined with it; see Ellendt, *Lcx.*

Soph., Vol. II. p. 80.

δ
στερ. θεμέλ. τοῦ Θεοῦ] ‘the firm foundation of God;’ i. e. ‘laid by Him,’ not so much a *possessive* gen. as a *gen. auctoris* or *originis*, see Scheuerl. *Synt.* § 17. 1, p. 125, compared with p. 115. It is unnecessary to recount the different and very arbitrary interpretations which this expression has received. The only satisfactory interpr. is that adopted by Est. 1, Tirin. (ap. Pol. *Syn.*), and now nearly all modern commentators, according to which the θεμέλ. τοῦ Θεοῦ is the Church, not individually the *στερεαὶ ψυχαὶ* (Chrysost.), the ἀπερίτρεπτοι (Ecum.), viewed separately, and in contrast with the subverted (comp. Neander, *Planting*, Vol. I. p. 492, Bohn), but collectively, the ἐκκλησία ὑπὸ Θεοῦ τεθεμελιωμένη. It is here called a θεμέλιος, not ‘per metonymian’ for οἶκος, Coray, al., but (α) to mark the Church of Christ and His Apostles as a foundation placed in the world on which the whole future οἰκοδομή rests, (comp. Eph. ii. 20 sq.); and (β) to convey the idea of its firmness, strength, and solidity; comp. especially 1 Tim. iii. 15. On θεμέλ. compare notes on 1 Tim. vi. 19. Notices of the various aberrant interpretations will be found in De W. *in loc.*

ἔχων] ‘seeing it hath,’ part., with a very faint causal force, illustrating the previous declaration: comp. Donalds. *Gr.* § 615.

τὴν σφραγίδα ταύτην] ‘this seal,’ i. e. ‘this impression, inscription;’ comp. Rev. xxi. 14, where each θεμέλιος had the name of an apostle inscribed thereon. There may possibly be, as De W. suggests, an allusion, to Deut.

ὄνομα Κυρίου. 20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
σκευὴ χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,

vi. 9, xi. 20. The term σφραγίδα is used rather than ἐπιγραφὴν to convey the idea of its solemn, binding, and valid character. Of the two inscriptions, the first **ἐγνώ κ.τ.λ.** seems certainly an allusion to Numb. xvi. 5, *ἐγνώ ὁ Θεὸς τοὺς ὄντας αὐτοῦ* [Heb. *וְיָדָע*], and is in the language of grave consolation, John x. 14, 27; 'He knoweth (not necessarily 'novit *amanter*,' Beng., comp. notes on *Gal.* iv. 9) who are His true servants, and will separate them from those who are not.' On the practical aspects of this declaration, comp. Taylor, *Life of Chr.* III. 13, disc. 16, and the brief but consolatory remarks of Jackson, *Creed*, XII. 6. 3. The second **καὶ ἀποστ. κ.τ.λ.** is possibly in continued allusion to Numb. xvi. 26, *ἀποσχί-σθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρ. τῶν σκληρῶν τούτων*, though expressed in a wider and more general form (comp. Isaiah lii. 11) and is in the language of warning.

ὁ ὀνομάζων]

'who nameth,' not *ἰδο* [qui vocat]

Syr. 'qui invocat,' Wahl, but 'qui nominat,' Vulg. (misquoted by Beza), Goth.; scil., as his Lord and God, 'qui rogatus ejus sit disciplinæ Christum nominat ut magistrum, Grot.; comp. Isaiah xxvi. 13, *Κύριε ἐκτός σου ἄλλον οὐκ οἶδαμεν. τὸ ὄνομά σου ὀνομάζομεν.*

ἀδικίας]

'unrighteousness,' the opposite of *δικαιοσύνη*, Aristot. *Rhet.* I. 9. 7, joined by Plato, *Gorg.* 477 c, with *σύμπασα ψυχῆς πονηρία*. In its Christian usage and application, it is similar in meaning to, but of wider reference than, *ἀνομία*, comp. 1 John v. 17; 'ἀδικία de quâcunque improbitate dicitur, quatenus τῷ δικαίῳ repugnat,' Tittmann, *Synon.* I. p. 48;

as *δικαιοσύνη* is *συναγωγή καὶ ἔνωσις πάντων τῶν καλῶν καὶ ἀγαθῶν* (Chrys. *Caten. in Job* I.) so *ἀδικία* is the union and accumulation of all that is the reverse: comp. notes on *Tit.* ii. 14.

20. **Δὲ** is certainly not 'for' (Bloomf.), but, with its proper adverbative meaning, notices a tacit objection which the implied statement in the last clause of the preceding verse, viz., 'that there are *ἀδικοὶ* in the Church of Christ,' might be thought to suggest: this it dilutes by showing it was really in accordance with the counsels and will of God; 'the Church is indeed intrinsically holy, but in a large house,' &c., comp. notes on *Gal.* iii. 11. The connexion and current of the Apostle's thought will be best recognised, if it be observed that in ver. 19 the Church is regarded more as an *invisible*, in the present verse more as a *visible* community: on the true import and proper application of these terms, see Jackson, *Creed* XII. 7. 6, and Field *on the Church*, I. 10, p. 14.

ἐν μεγάλῃ οἰκίᾳ]

'in a large house,' observe the epithet, and its position, Winer, *Gr.* § 35. 4, p. 275. The *οἰκία* is not the world (Chrys., Theoph.), but in continuation of the previous image, the visible Church of Christ (Cyp. *Ep.* 55); the Apostle changes, however, the term *θεμέλιος*, which marked the inward and essential character of the Church, into *οἰκία*, which serves better to portray it in its visible and outward aspect. The Church was *μεγαλή*, it was like a net of wide sweep (*σαγήνη*, Matth. xiii. 47) that included in it something of every kind; see especially, Field I. 7 sq., p. 11 sq., Pearson, *Creed*, Art. IX., Vol. I. p. 405 (ed. Burton), and Hooker,

καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν· ²¹ ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκευὸς εἰς τιμὴν,

Eccl. Pol. III. I. 8.

σκεύη

χρυσᾶ κ.τ.λ.] By this image the genuine and spurious members of the Church are represented as forming two *distinct* classes, each of which, as the terms χρυσᾶ, ἀργυρᾶ and again ξύλ., and ὀστράκ. seem to imply, may involve different degrees and gradations; the former the σκεύη εἰς τιμὴν, who are called by a 'vocatio interna,' and are united in heart to the Church; the latter the σκεύη εἰς ἀτιμίαν, who are called by a 'vocatio mere externa,' and who pertain not to the 'compages domus' (*August. de Bapt.* VII., c. 99, a chapter that will repay consulting), belong to it merely outwardly and in name; comp. Jackson, *Creed*, XII. 7. 1 sq., Neander, *Planting*, Vol. I. p. 492 (Bohn), and on the whole subject, esp. the great work of Field, *supr. cit.*, particularly Book I. ch. 6—11. Thus then the τιμή and ἀτιμία have no reference to the honour or dishonour that redound to the οἰκία or to the οἰκοδεσπότης (comp. Mack, *Matth.*), but as in *Rom.* ix. 21 (see Meyer *in loc.*), simply appertain to, and qualitatively characterize, the vessels themselves. Möller (p. 106) finds in this image thus left to Timothy's spiritual discernment, (see ver. 4 sq.), a mark of genuineness; a forger would have hardly left it thus unexpanded and unexplained.

21. ἐὰν οὖν τις κ.τ.λ.] An encouraging and consolatory exhortation, general in form, yet not without special reference to Tim.; ἐὰν τις = 'si quis, verbi gratiâ, Timotheus,' Beng.

ἐκκαθάρῃ ἑαυτ.] 'shall have purged himself from,' 'expurgarit,' Beza; not παντελῶς καθάρῃ, Chrys., but (in *sensu prægnañti*) 'purgando sese exierit de numero horum,' Beng.,—

the ἐκ referring to those whose communion was to be left, comp. ver. 19, ἀποστήτω. The verb ἐκκαθ. occurs again in 1 Cor. v. 7, where the force of the prep., in allusion to the 'purging-out' from the houses of the παλαιὰ ζύμη (see Schoettg. *Hor.*, Vol. I. 598) is fully apparent. Theodoret (comp. Chrys.) calls attention to τῆς γνώμης ἐξηρητημένην τὴν τοῦ κρείττονος αἵρεσιν, here fully conveyed by the act. verb with the reflexive pronoun (Beng.), and very unconvincingly denied by Beza. On the great practical principle involved in this verse, 'no communion with impugners of fundamentals,' see the sound remarks of Waterland, *Doctr. of Trin.* ch. IV., Vol. III. p. 456 sq.

ἀπὸ

τούτων seems clearly to refer to ἃ εἰς ἀτιμίαν, i. e. the persons included in that simile,—not to the βεβήλους κενοφωνίας mentioned in ver. 16 (Est.), nor to ἀδικίας, ver. 19 (Coray), which certainly seems a very far-fetched reference. In using the terms ἃ εἰς ἀτιμ., the thoughts of the Apostle were in all probability dwelling on the ψευδοδιδάσκαλοι to whom he had been recently alluding.

εἰς

τιμὴν is not to be connected with ἡγιασμένον, Syr., Chrys., *Lachm.*, Leo (who, however, adopts in his text a contrary punctuation), but as the previous connexion in verb. 20 obviously suggests, immediately with σκευὸς, the three defining clauses more fully explaining the meaning of the term.

εὐχρηστον] 'serviceable,' ch. iv. 11, *Philem.* 11; ἄρα ἐκεῖνα ἄχρηστα, *ei kal tiva xreian. epitelēi*, Chrysost. The εὐχρηστοία, as the following clause shows, is 'per opera bona, quibus et suæ et aliorum salutis ac necessitati ad Dei gloriâ subseruiant,' Estius.

ἡγιασμένον, εὐχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

22 Τὰς δὲ νεωτερικὰς ἐπιθυ-

μίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας.

23 Τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς

22. τὰς νεωτερικὰς ἐπιθ.] 'the lusts of youth,' 'juvenilia desideria,' Vulg.; certainly not 'cupiditates novarum rerum,' Salmas., nor 'acres,' 'vehementes,' Loesner, *Obs.*, p. 417; see esp. Pearson, *Vind. Ign.* (ad lect.), Vol. I. p. 7 sq. (Angl. Cath. Libr.). The previous indirect exhortation is continued in a direct form both negatively and positively: the δὲ (which must not be omitted as in Auth. Vers., Conyb. and Hows.) marks the contrast between νεωτ. ἐπιθ. and ἐτοιμασία εἰς πᾶν κ.τ.λ.. The ἐπιθυμίας do not merely refer to πορνεία, but as the Greek commentators remark, include πᾶσαν ἐπιθυμίαν ἁτοπον (Chrysost.), τρυφήν, γέλωτος ἀμετρίαν, δόξαν κενήν, καὶ τὰ τοῦτοις προσόμοια (Theod.), in a word, all the lusts and passions which particularly characterize youth, but which of course might be felt by one who was not a youth in the strictest sense of the term. On the comparative youth of Timothy, comp. notes on 1 Tim. v. 12.

δίωκε] So,

exactly similarly, 1 Tim. vi. 11; comp. also Rom. ix. 30, 31, xii. 13, xiv. 19, 1 Cor. xiv. 1, 1 Thess. v. 15 (Heb. xii. 14,) where διώκειν [Heb. 77] Prov. xxi. 21, Psalm xxxiv. 15] is used by St. Paul in the same characteristic way with abstract substantives; the correlative term is καταλαμβάνειν, Rom. ix. 30, Phil. iii. 12. On δικαιοσ. and πίστις, see notes on 1 Tim. vi. 11: ὅταν λέγῃ 'δικαιοσύνην' νοεῖ ὅλας τὰς ἀρετάς, Coray.

εἰρήνην must be joined with μετὰ τῶν ἐπικαλ., not with δίωκε, Heydenr.: comp. Heb.

xii. 14, εἰρήνην διώκετε μετὰ πάντων.

It denotes not merely 'peace' in the ordinary sense, i. e. absence of contention, but 'concordiam illam spirituales' (Calv.) which unites together all who call upon (1 Cor. i. 2) and who love their Lord; comp. Rom. x. 12, Eph. iv. 3.

ἐκ

καθαρᾶς καρδ. (see notes on 1 Tim. i. 5) belongs to ἐπικαλ. τὸν Κύρ., and tacitly contrasts the true believers with the false teachers whose καρδία like their νοῦς and συνειδήσεις (Tit. i. 15) was not καθαρὰ, but μεμιασμένη.

23. τὰς μωρὰς κ.τ.λ.] 'the foolish and ignorant questions which the false teachers especially loved to entertain and propound;' comp. Tit. iii. 9. Ἀπαλδευτος (an ἄπ. λεγόμεν. in N.T.) is not exactly 'sine disciplinā,' Vulg. (comp. Syr.), but in accordance with its usual lexical meaning (Suid. ἀνόητος, Hesych. ἀμαθής) 'indoctus,' and thence, as here, 'ineptus,' 'insulsus,' Goth. 'dvalons,' [cognate with 'dull']; comp. Prov. viii. 5, xv. 14, and esp. Eccclus. x. 3, where βασιλεὺς ἀπαλδευτος stands in a kind of contrast to κριτὴς σοφός, ver. 1; comp. Winer, *Gr.* § 16. 3, p. 108.

ζητήσεις] 'questions (of controversy);' see notes on 1 Tim. i. 4; on παραιτοῦ see notes *ib.* iv. 7.

εἰδὼς

ὅτι κ.τ.λ.] 'knowing (as thou dost) that they engender contentions;' comp. 1 Tim. vi. 4, ἐξ ὧν γίγνεται ἔρις, Tit. iii. 9, μάχας νομικάς. The use of μάχη in such applications is more extended than that of πόλεμος; 'dicitur autem μάχεσθαι de quacunque contentione etiam animorum etiamsi non

ὅτι γεννώσιν μάχας· ²⁴ δούλον δὲ Κυρίον οὐ δεῖ μάχεσθαι, ἀλλ' ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον, ²⁵ ἐν πραύτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μὴ ποτε

ad verbera et cædes [πόλεμον] pervenerit,' Tittm. *Synon.* I. p. 66: comp. Eustath. on Hom. *Il.* I. 177, μάχεται μέν τις καὶ λόγοις, ὡς καὶ ἡ λογομαχία δηλοῖ. Both terms are joined in James iv. 1, but there the conflicts are not, as here, upon abstract questions between rival teachers or rival sects, but turn upon the rights of property, compare ver. 2, 3. It need scarcely be said that μάχη has no connexion with ἀκ,—'sharpness' (Liddell and Scott, *Lex.* s.v.); the most plausible derivation seems Sanscr. *maksh*, 'irasci' (χ=ksh), see Benfey, *Wurzellex.*, Vol. II. p. 42; 'si recte suspicamur, propria ab initio illi verbo fuit notio contentionis seu impetus quo quis se in alium infert,' Tittmann, *Synon.* l. c.

24. δούλον Κυρ.] 'a servant of the Lord,' not merely in a general reference (comp. Eph. vi. 6, 1 Pet. ii. 16), but, as the context seems to require, with a more special reference to Timothy's office as a bishop and evangelist, τὸν ἐπίσκοπον λέγει, Coray; comp. Tit. i. 1, James i. 1 al.

ἥπιον] 'gentle,' 'mild' (i. mitem,' Ital., not very happily changed into 'mansuetum,' Vulg.), both in words and demeanour; only found here and (if we adopt the reading of *Rec.*, *Tisch.*) in 1 Thess. ii. 7, δυνάμενοι ἐν βάρει εἶναι . . . ἐγενήθημεν ἥπιοι. Ἦπιος (derived probably from ἔπιω, comp. ἡπια φάρμακα, Hom. *Il.* iv. 218 al., with primary ref. perhaps to healing by incantation) appears to denote an outward mildness and gentleness, especially in bearing with others: 'πρᾶος (when not in its specific scriptural sense, comp. notes on Eph. v.

2) ipsam animi lenitatem indicat, ἥπιος qui hanc lenitatem in aliis ferendis monstrat,' Tittm. *Synon.* I. p. 140. The subst. ἡπιότης is placed between ἡμερότης and φιλανθρωπία in Philo, Vol. II. p. 267.

διδακτικόν] 'apt to teach,' ready to teach rather than contend; see notes on 1 Tim. iii. 2. There seems no reason (with De W.) to give διδακτ. here a different shade of meaning; the servant of the Lord was not to be merely 'lehrreich,' but 'lehrhaftig,' Luther, ready and willing, ἀμάχως προσφέρειν τὰ θεῖα παιδεύματα, Theodoret.

ἀνεξίκακον] 'patient of wrong,' 'forbearing.' ἀνεξικακία, ἡ ἀνοχή τοῦ κακοῦ, Hesych.; comp. Wisdom ii. 19, where it is in connexion with ἐπιείκεια, and see Dorvill. *Charit.* VIII. 4, p. 616.

25. πραύτητι] 'meekness;' see notes on Gal. v. 23, and on Eph. iv. 2. Ἐν πραύτ. is obviously not to be connected with ἀνεξικ., as Tynd., Cran., Gen., but with the part., defining the manner in which the παιδεύειν is to be conducted.

ἀντιδιατιθεμένους] 'those who are contending against him;' 'those that are of different opinions from us,' Hamm., 'qui diversam sententiam foveant,' Tittmann, *Synon.* II. p. 9, who distinguishes between ἀντιδ., the perhaps stronger ἀντιλέγοντες, Tit. i. 9, and the more decided ἀντιδίκαι. The allusion is thus not so much to positively and wilfully heretical teachers, as to the νοσοῦντας περὶ ζητήσεως (1 Tim. vi. 4), those of weak faith and morbid love of ἀντιθέσεις (Theod.), and controversial questions. The definite heretic was to be admonished, and, in case of

δῶη αὐτοῖς ὁ Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, ²⁶ καὶ

stubbornness, was to be left to himself (Tit. iii. 10); such opponents as the present were to be dealt with gently, and to be won back to the truth: comp. Neander, *Planting*, Vol. I. p. 343, note (Bohn).

μή ποτε κ. τ. λ.] 'if perchance at any time God might grant to them,' &c.; 'in the hopes that,' &c., see Green, *Gramm.* p. 83. Μὴ is here used, somewhat irregularly, in its dubitative sense; ποτέ, with which it is united, is not otiose, but 'adfert suam indefiniti temporis significationem' (Klotz, *Devar.*, Vol. II. p. 674), and while marking clearly the complete contingency of the change, still leaves the faint hope that at some time or other such a change may, by God's grace, be wrought within; ὥστε ἐκείνων μόνον ἀφίστασθαι χρή, περὶ ὧν δυνάμεθα σαφῶς ἀποφύνασθαι, καὶ ὑπὲρ ὧν πεπεισμεθα ὅτι οὐδ' ἂν ὀτιοῦν γένηται, μεταστήσονται, Chrys. The optative δῶη (see notes on Eph. i. 17), with ACD* FG, al., is not here treated simply as a subjunctive (Wiesing.), but seems used to convey an expression of hope and subjective possibility, comp. Winer, *Gr.* § 42. 4. c, p. 346. On the construction of the dubitative μή, see the good article in Palm u. Rost, *Lex.* s.v., c, Vol. II. p. 226.

μετάνοιαν] 'repentance,' certainly not 'conversion from paganism to Christianity,' Reuss, *Theol. Chret.* iv. 16, Vol. II. p. 163, but 'pœnitentiam' in its usual and proper sense, scil. an ἀπόστασιν ἀπ' ἀδικίας, and an ἐπιστροφήν πρὸς Θεόν (see esp. Taylor on *Repent.* II. 1), a change of heart wrought by God's grace within. It may be observed that μετανόεω (only 2 Cor. xii. 21) and μετάνοια (only Rom. ii. 4, 2 Cor. vii. 9, 10) occur less frequently in St. Paul's epp. than

we might otherwise have imagined, being not unfrequently partially replaced by καταλλάσσω and καταλλαγή, terms peculiar to the Apostle; see Usteri, *Lehrb.* II. 1. 1, p. 102, and comp. Taylor, *Repent.* II. 2. 11.

ἐπίγνωσιν ἀληθ.]. 'full knowledge of the truth,' i. e. of the gospel-truth, Beza: the Gospel is the truth κατ' ἐξοχήν, it contains all the principles and elements of practical truth; see Reuss, *Theol. Chret.* iv. 8, Vol. II. p. 82. The omission of the article before ἀλ. is due to the principle of correlation, the article before ἐπίγν. being omitted in consequence of the prep.; see Middleton, *Art.* III. 3. 7, p. 49 (ed. Rose).

26. καὶ ἀναγῆψουσιν κ. τ. λ.] 'and they may return to soberness out of the snare of the devil, being held captive by him, to do His [God's] will.' The difficulty of this verse rests entirely in the construction. Of the various interpretations, three deserve consideration; (a) that of Auth. Ver., Vulg. and Syr. (appy.), followed by De W., Huth., and the majority of modern commentators, according to which αὐτοῦ and ἐκείνου both refer to τοῦ διαβόλου; (b) that of Wetst., Beng. al., according to which αὐτοῦ is referred to the δοῦλος Κυρ., ἐκείνου to God, and ἐξωγρημένοι to the spiritual capture and reclaiming of sinners, Luke v. 10, comp. 2 Cor. x. 5; (c) that of Beza, Grot., Hammond, al., according to which ἀναν. . . παγίδος is to be connected with εἰς τὸ ἐκ. θέλ.; αὐτοῦ referring to the devil, ἐκείνου to God, and ἐξωργ. ὑπ' αὐτοῦ being an explanatory clause to ἀναν. ἐκ παγ. (almost, 'though held captive,' &c.), marking more distinctly the state preceding the ἀνάνηψις. The reference of αὐτοῦ to 'Domini servus' (Wakefield, *Sylv.*

ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ, εἰς τὸ ἐκείνου θέλημα.

Crit. Vol. IV. p. 209), does not seem to require notice. Of these (a) labours under the almost insurmountable objection of referring the two pronouns to the same subject, esp. when a few verses below, ch. iii. 9, they are used correctly. De W. and his followers imperfectly quote Plato, *Cratyl.* 430 E, as an instance of a similar use of the pronouns, but if the passage be properly cited, e.g. προσελθόντα ἀνδρὶ τῷ . . . καὶ δεῖξαι αὐτῷ, ἂν μὲν τύχη ἐκείνου εἰκόνα, ἂν δὲ τυχῇ γυναικός, it will be seen that the antithesis of the last clause (omitted by De W.), suggests some reason for the irregular introduction of the more emphatic pronoun; the other instances referred to in Kühner, *Gr.* § 629 (add Bernhardy, *Synt.* VI. 5, p. 277), in which ἐκεῖν. precedes and αὐτὸς follows, do not apply. The sense, moreover, conveyed by this interpr. is singularly flat and insipid. The objections to (b) are equally strong, for 1st, ζωγρηθέντες (as indeed it is used by Theoph.) which marks the *act* (comp. δῶν ἐκνήψ.) would certainly have been used rather than the perf. part. which marks the *state*: and 2ndly, αὐτοῦ is separated from its subject by two interposed substt., with either of which (grammatically considered) the connexion would have seemed more natural and perspicuous. The only serious objection to (c) is the isolation of ἐζωγρ. ὑπ' αὐτοῦ; this, however, may be diluted by observing that the simile involved in παγίς did seem to require a semi-parenthetical illustration. As, then, (c) yields a very good sense, as ἀναν. . . . εἰς is simi-

lar and symmetrical to μετάνοιαν εἰς ἐπίγν., as the force of the perfect is unimpaired and the 'proprietas utriusque pronominis' (Beza) is thus fully preserved, we adopt, with but little hesitation, the last interpretation: see Hammond, *in loc.*, and Scholef. *Hints*, p. 123 (ed. 3). We now notice a few individual expressions.

ἀνανήφειν, an ἀπαξ λεγόμεν. in the N. T. (comp., however, ἐκνήφειν, 1 Cor. xv. 34), implies 'a recovering from drunkenness,—not necessarily the *sleep* of drunkenness,' Bloomf.,—to a state of former sobriety,' 'crapulam excutere' (Porphyr. *de Abst.* IV. 20, ἐκ τῆς μέθης ἀνανήψαι), and thence metaphorically 'ad se redire,' e.g. ἐκ τῶν θρήνων, Joseph. *Antiq.* VI. II. 10; see further exx. in Wetst., Kypke, and Elsner, *in loc.* There is appy. a slight confusion of metaphor, but it may be observed that ἀναν. ἐκ παγίδος is really a 'constructio prægnaans,' scil. 'come to soberness and escape from,' see Winer, *Gr.* § 66. III. c, p. 677.

ζωγρεῖν] is properly 'to capture alive,' (ζωγρεῖ ζῶντας λαμβάνει, Suid.) e.g. Polyb. *Hist.* III. 84. 10, δέσμενοι ζωγρεῖν, in contrast with διαφθελεῖν, and with ἀποκτελεῖν, Thucyd. *Hist.* II. 92, al.; thence 'to capture,' in an ethical sense, Luke v. 10. In the LXX it is used several times in the sense of 'in vitā servare' (Heb. חָיָה), Josh. vi. 25, Numb. xxxi. 15, &c., comp. Hom. *Il.* x. 576; see Suicer, *Thesaur.* s.v. Vol. I. p. 1302.

τοῦ διαβόλου] See 1 Tim. iii. 7, and on the use of the term διαβ., see notes on Eph. iv. 27.

In the last days there shall be every form of vice. Avoid all examples of such; they ever strive to seduce others and thwart the truth.

.III. Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ² ἔσον-

1 γίνωσκε] *Lachm.* reads γινώσκετε with A F G; 3 mss. (E ?); . . . Boern. Æth. Slav. . . . Aug. (*Tisch.* ed. 1, *Huther*). Being a more difficult reading, it has some claim on our attention; as however the reading of the text is so strongly supported—viz., by C D E J K; nearly all Vv. . . . Syr. Copt. Æth. Vulg. Goth. Ar. (Polygl.) al. . . . many Greek and Latin Ff. (*Rec.*, *Griesb.*, *De Wette*, *Griesb.*)—and as it is possible that the following ὅτι may have given rise to the reading [γίνωσκε ὅτι being changed by an ignorant or careless writer into γινώσκετε], it would seem that *Tisch.* (ed. 2) has now rightly reversed his former opinion.

CHAP. III. 1. τοῦτο δέ] The δὲ is not metabatic, but continues the subject implied in ch. iii. 26, in an adversative relation: ver. 26 mainly referred to the present and to recovery from Satan's snare; ver. 1 sq. refers to the future and to a further progress in iniquity.

ἐν ἐσχάταις ἡμέραις] 'in the last days,' the last period of the Christian era, the times preceding the end, not merely 'at the conclusion of the Jewish state,' Waterl. (*Serm.* III. Vol. v. p. 546), but at a period more definitely future (ὑστερον ἐσόμενον, Chrys.), as the tense ἐνστήσονται seems plainly to suggest; comp. 1 Pet. i. 5, 2 Pet. iii. 3, Jude 18, and see notes on 1 Tim. iv. 1. It would seem, however, clear from ver. 5, that the evil was beginning to work even in the days of Timothy; see Bull, *Serm.* xv. p. 276 (Oxford, 1844). On the omission of the article, compare Winer, *Gr.* § 18, p. 141, where a list is given of similar words found frequently anarthrous.

ἐνστήσονται] 'will ensue,' 'will set in'; not 'imminebunt' ('will impend,' Bloomf., who, however, mixes up both), but 'aderunt,' Beng., עָלְיוּ

[venient] Syr., i. e. will become present (ἐνεστώτες); see notes on Gal. i. 4. De Wette objects to Vulg. 'in-

stabunt' [advenient, Ital.], but 'instare' appears frequently used in Latin to denote present time, compare Cic. *Tusc.* iv. 6, and esp. Auct. *ad Herenn.* II. 5, 'dividitur [tempus] in tempora tria, præteritum, instans, consequens.' It is possible that the choice of the word may have been suggested by the Apostle's prophetic knowledge, that the evil which was more definitely to work in times farther future was now beginning to develop itself even in the early days of the Gospel; ἐστὶν εὐρεῖν ἐν ἡμῖν αὐτοῖς προηγήσεται ὁ θεὸς ἀπόστολος, Theodoret: comp. 2 Thess. ii. 7.

καιροὶ χαλεποί] 'difficult, grievous, times'; not merely in respect of the outward dangers they might involve ('periculosa,' Vulg.), but the evils that marked them; οὐχὶ τὰς ἡμέρας διαβάλλων λέγει οὐδὲ τοὺς καιροὺς, ἀλλὰ τοὺς ἀνθρώπους τοὺς τότε ὄντας, Chrysost.; comp. Gal. i. 4, αἰὼν πονηρός, Eph. v. 16, ἡμέραι πονηραί. The χαλεπότης of the times would be felt in the embarrassment in which a Christian might be placed how to act ('ubi vix reperias, quid agas,' Beng.), and how to confront the various spiritual and temporal dangers of the time; comp. 2 Macc. iv. 16, περισχευαυτοὺς χαλεπῇ περιστάσει.

2. οἱ ἄνθρωποι] 'men, generally:'

ται γὰρ οἱ ἄνθρωποι φίλαντοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, ³ ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλά-

the article must not be overlooked ; it does not point merely to those of whom the Apostle is speaking (Mack), but clearly implies that the majority of men should at that time be such as he is about to describe.

φίλαντοι] ‘*lovers of self*,’ ἄπ. λεγόμεν.; **φιλαυτία** properly occupies this προεδρία in the enumeration, being the represser of ἀγάπη (τὴν ἀγ. συστέλλει καὶ εἰς βραχὺ συνάγει, Chrys.), the true root of all evil, and the essence of all sin ; see esp. Müller, *on Sin*, I. I. 3, Vol. I. p. 136 sq. (Clark), and for an able delineation of its nature and specific forms, Barrow, *Serm.* 60-63, Vol. III. p. 333 sq. The Æth., if correctly translated ‘*diligentes crapulam*,’ appears to have read φίλοινοι. On φιλάργυροι, which here very appropriately follows φίλαντοι (φιλαργυρία θυγάτηρ τῆς φιλαυτίας, Coray), comp. notes *on* 1 *Tim.* vi. 10. **ἀλαζόνες, ὑπερήφανοι**] ‘*boastful, haughty*,’ Rom. i. 30, where ὑβρισταί is also added. The distinction between these terms (‘*ἀλαζονεία in verbis magis est, ostentatio, ὑπερηφάνια, superbia, cum aliorum contemptu et contumeliâ conjuncta*,’ Tittm.) is investigated by Trench, *Synon.* § 29, and Tittmann, *Synon.* I. p. 73. The derivation of the latter word is to a certain extent preserved in the Syr.

ܐܠܬܝܐ [alti], the Lat. ‘*superbi*,’ and the Engl. ‘*haughty*.’ In the case of the former word, the transl. of the Vulg. ‘*elati*’ [fastidiosi, Ital.], is judiciously changed by Beza into ‘*gloriosi*.’ See notes to *Transl.*

βλάσφημοι] ‘*blasphemers*,’ or ‘*evil speakers*,’ κατηγοροῖς χαίροντες, Theod.

Mops.; most probably the former, both ‘*vi ordinis*’ (Calov.), and because διάβολοι follows in ver. 3; comp. notes *on* 1 *Tim.* i. 13. The ὑπερηφάνια, a vice of the mind (see Trench, *l. c.*), develops itself still more fearfully in ὕβρις against God ; ὁ γὰρ κατὰ ἀνθρώπων ἐπαιρόμενος, εὐκόλως καὶ κατὰ τοῦ Θεοῦ, Chrysost. The transition to the following clause is thus also very natural and appropriate ; They alike reviled their heavenly father, and disobeyed their earthly parents.

ἀχάριστοι (Luke vi. 35) naturally follow ; ingratitude must necessarily be found where there is ἀπειθεία to parents ; ὁ δὲ γονεῖς μὴ τιμῶν καὶ πρὸς πάντας ἔσται ἀχάριστος, Theoph. On ἀνόσιος, see notes *on* 1 *Tim.* i. 9.

3. **ἄστοργοι**] ‘*without natural affections*,’ δις λεγόμεν., here and Rom. i. 31 ; περὶ οὐδένα σχέσιν ἔχοντες, Theod. Mops., μὴ ἀγαπῶντες τίνα, Hesych., but most exactly Œcum., ἀφιλοὶ πρὸς τοὺς οἰκελοὺς, destitute of love towards those for whom nature herself claims it. Στέργω (a word of uncertain deriv., possibly connected with στερ-, and Sanscr. *sprikh*, ‘*desiderare*,’ Pott, *Etym. Forsch.* Vol. I. p. 284) denotes primarily and properly the love between parents and children (compare Plato, *Legg.* vi. 754 B, Xenoph. *Œcon.* vii. 54), and thence between those connected by similar or parallel relations. Like ἀγαπᾶω (the usual word in the N. T.) it is rarely used in good authors of mere sensual love. It does not occur in the N. T. or LXX ; only Ecclus. xxvii. 17, στέρξον φίλον (Ecclus. viii. 20, is more than doubtful). **ἄσπονδοι**]

γαθοι, ⁴ προδότηι, προπετεῖς, τετυφωμένοι, φιλήδονοι
μᾶλλον ἢ φιλόθεοι, ⁵ ἔχοντες μόρφωσιν εὐσεβείας, τὴν

'implacable,' ἀπ. λεγόμεν., Rom. i. 31 (*Rec.*), being more than doubtful. The difference between ἄσπον. and ἀσύνθετοι (Rom. i. 31), as stated by Tittmann, *Synon.* p. 75, 'ἀσύνθ. qui non ineunt pacta, ἄσπ. qui redire in gratiam nolunt,' is lexically doubtful. The former seems to denote one who 'does not abide by the compacts into which he has entered,' μὴ ἐμμένων ταῖς συνθήκαις, Hesych. (comp. Jerem. iii. 8, 10; Demosth. *Fals. Leg.* 383, connected with ἀσάθμητος) ἄσπονδος, one who will not enter upon them at all. This and the foregoing epithet are omitted in Syr. On διάβολος, comp. notes on 1 Tim. iii. 11.

ἀκρατεῖς] 'incontinent,' ἥττους τῶν παθῶν, Theod. Mops., 'intemperantes,' Beza; ἀπ. λεγόμεν.: the opposite ἐγκρατής occurs Tit. i. 8. The subst. ἀκρασία (Lobeck, *Phryn.* p. 524) occurs 1 Cor. vii. 5.

ἀνήμεροι] 'savage,' 'brutal,' literally 'untamed,' ἀπ. λεγόμεν.; θήρια ἀντὶ ἀνθρώπων, Theophyl., comp. Syr. ܐܢܝܡܝܐ [feri]: 'ungentle' (Peile), seems far too mild a translation, ὠμότης and ἀπήνεια (Chrysost., comp. *Ecum.*) are rather the characteristics of the ἀνήμερος.

ἀφιλάγαθοι] 'haters of good,' ἐχθροὶ πάντος ἀγαθοῦ, *Ecum.*; Theoph.; another ἀπ. λεγόμεν., the opposite φιλάγαθοι occurs Tit. i. 8, where see notes; comp. *Wisd.* vii. 22. It does not seem necessary, with Beza and Auth. Ver., to limit the reference to persons, either here or Tit. i. c.; comp. Suicer, *The-saur.* Vol. II. p. 1426. So appy. Goth. 'unseljai,' [cognate with 'selig'], Vulg., 'sine benignitate,' perhaps Syr., and if the translations in Walton can be relied on, *Æth.* and Copt.

These are cases in which the best ancient Vv. may be profitably consulted.

4. προδότηι] 'betrayers,' most probably of their (Christian) brethren and friends; φίλλας καὶ ἑταιρείας, *Ecum.*: comp. Luke vi. 16, Acts vii. 52. προπετεῖς] 'headstrong,' headlong in action, not merely in words (*Suid.* προπετής, ὁ πρόγλωσσος), or in thoughts (comp. Hesych., πρὸ τοῦ λογισμοῦ); see Acts xix. 36, μηδὲν προπετὲς πράττειν, and comp. Herodian, *Hist.* II. 8. 4, τὸ τολμᾶν . . . οὐκ οὔσης εὐλόγου προφάσεως προπετὲς καὶ θρασύ. The partial synonym προαλής, *Ecclus.* xxx. 8, is condemned in its adverbial use by Phryn. p. 245 (ed. Lob.), and Thom. M. p. 744 (ed. Bern.). On τετυφωμένοι, see notes on 1 Tim. iii. 6. φιλήδονοι κ. τ. λ.] 'lovers of pleasure rather than lovers of God,' both words ἀπ. λεγόμεν.: Wetstein cites very appositely Philo, *de Agricult.* § 19, Vol. I. p. 313 (ed. Mang.), φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἐργάσθαι.

5. μόρφωσιν εὐσεβείας] 'an (outward) form of godliness,' ܡܘܪܦܘܨܝܢ ܐܘܨܝܒܝܐ [σχῆμα] Syr., 'speciem pietatis,' Vulg.; μόρφωσιν, ἄψυχον καὶ νεκρόν, καὶ σχῆμα μόνον καὶ τύπον καὶ ὑπόκρισιν δηλοῦν, Chrys. Μόρφωσις occurs again in Rom. ii. 20, but as Chrys. rightly observes, in a different application; here, as the context clearly shows, it implies the mere outward form as opposed to the inward and pervading influence (δύναμις). The more correct word would be μόρφωμα, (*Æsch. Agam.* 873, *Eum.* 412), μόρφωσις being properly active, e.g. σχηματισμὸς καὶ μόρφωσις τῶν δένδρων, Theophr. *Caus. Plant.* III. 7. 4: there

δὲ δύναμιν αὐτῆς ἡρνημένοι καὶ τούτους ἀποτρέπου. ⁶ ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας καὶ αἰχμαλω-

is, however, a tendency in the N. T., as in later writers, to replace the verbal nouns in -μα by the corresponding nouns in -σις; comp. ὑποτύπωσις, ch. i. 13. For a plausible distinction between μόρφη and σχῆμα, the former as what is 'intrinsic' and 'essential,' the latter as what is 'outward' and 'accidental,'—hence μόρφωσις here (an aiming at, affecting, μόρφη) not μόρφη,—see Lightfoot in *Journ. Class. Philol.* No. 7, p. 115. On the meaning of εὐσέβεια, see notes on 1 Tim. ii. 2.

This enumeration of vices may be compared with Rom. i. 29 sq.; there absolute heathenism is described, here a kind of heathen Christianity; both lists however have, as indeed might well be imagined, several terms in common. The various attempts to portion out these vices into groups (comp. Bloomf., Peile) seem all unsuccessful; a certain connexion may be observed, in some parts, e.g. ἀλάζωνες κ.τ.λ., βλάσφημοι κ.τ.λ., but it seems so evidently to give way to paronomasia or similarity of composition (e.g. προδ. προπ.) in other parts, that no practical inferences can safely be deduced.

τὴν δὲ δύναμιν κ.τ.λ.] 'To deny the power of godliness, is for a man by indecent and vicious actions to contradict his outward show and profession of godliness,' Bull, *Serm.* xv. Engl. Works, p. 279 (Oxf. 1844): comp. Tit. i. 16. The term δύναμις appears to mark the 'practical influence' which ought to pervade and animate the εὐσέβεια; comp. 1 Cor. iv. 20.

καὶ τούτους ἀποτρ.] 'from THESE turn away.' The καὶ seems here to retain its proper force by specifying those particularly who were to be avoided; there were some

of whom hopes might be entertained (ch. ii. 25), these, however, belonged to a far more depraved class, on whom instruction would be thrown away, and who were the melancholy types of the more developed mystery of iniquity of the future; 'καὶ ponimus si duas personas taciti contendimus,' Klotz, *Devar.* Vol. II. p. 636, by whom this and similar usages of καὶ are well illustrated. Heydenr. seems to have missed this prelude and prophetic reference, when he applies all the evil characteristics above mentioned, specially and particularly to the erroneous teachers of the present: these latter, as the following verses show, had many evil elements in common with them, but the two classes were not identical. Ἀποτρέπ. (an ἄπ. λεγόμε.) is nearly synonymous with ἐκτρέπ., 1 Tim. vi. 20, and joined similarly with an accusative.

6. ἐκ τούτων γάρ] The γάρ (not to be omitted in transl. as Conyb. and Hows.) serves clearly and distinctly to connect the future and the present. The seeds of all these evils were germinating even at the present time; and Timothy, by being supplied with criteria derived from the *developed future* (some, indeed, of which ἔχοντες μόρφωσιν κ.τ.λ., applied obviously enough to the teachers of his own days) was to be warned in regard of the *developing present*: comp. Chrys. *in loc.* There is thus no reason whatever with Grot. to consider εἰσιν a 'præs. pro futuro.' ἐνδύνοντες] 'creeping into,' like serpents (Möller) or wolves into a fold (Coray); εἶδες τὸ ἀναλσχυντον πῶς ἐδήλωσε διὰ τοῦ εἰπεῖν, ἐνδ.; τὸ ἄτιμον, τὴν ἀπάτην, τὴν κολάκειαν; Chrysost.: compare

τίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάντοτε μαθάνοντα καὶ μηδέποτε εἰς

Jude 4, παρείσευσαν, where the covertness and furtive character of the intrusive teachers is yet more fully marked. The verb is (in this sense) an ἄπ. λεγ. in N.T., but used sufficiently often in classical Greek in similar meanings, both with εἰς e.g. Aristoph. *Vesp.* 1020, ἐνδ. εἰς γαστέρας, and with a simple dat., Xenoph. *Cyr.* II. 1. 13, ἐνδ. ταῖς ψυχαῖς τῶν ἀκούοντων.

αἰχμαλωτίζοντες]

‘leading captive,’ Luke xxi. 24, Rom. vii. 23, 2 Cor. x. 5; this word is said to be one of those in the N.T. of Alexandrian or Macedonian origin, comp. Fischer, *Prolog.* xxi. 2, p. 693; it is condemned by the Atticists (Thom. M. p. 23 ed. Bern, Lobeck, *Phryn.* p. 442), the Attic expression being αἰχμάλωτον ποιῶ. Exx. of the use of the word in Joseph., Arrian, &c., are given in the notes on Thom. Mag. l. c.

γυναικάρια]

‘silly women,’ ‘mulierculas,’ Vulg., Goth. ‘quineina,’ [literally ‘muliebria,’ an abstr. neut.]; the diminutive expressing contempt, γυναικῶν δὲ τὸ ἀπατᾶσθαι, μᾶλλον δὲ οὐδὲ γυναικῶν, ἀλλὰ γυναικαρίων, Chrys.: compare ἀνδράρια, Aristoph. *Acharn.* 517, ἀνθρωπάρια, ib. *Plut.* 416. This mention of women in connexion with the false teachers is, as might be imagined, not passed over by those who attack the genuineness of this epistle; comp. Baur, *Pastoralbr.* p. 36. That the Gnostics of the second and third centuries made use of women in the dissemination of their heresies is a mere matter of history; comp. Epiphani. *Hær.* xxvi. 11, ἀπατῶντες τὸ αὐτοῖς πειθόμενον γυναικεῖον γένος, add Iren. *Hær.* i. 13. 3, al. Are we, however, to hastily conclude that a course of actions, which was in effect as old as

the fall of man (1 Tim. ii. 14), belonged only to the Gnostic era, and was not also successfully practised in the Apostolic age? Heinsius and Elsner notice the somewhat similar course attributed to the Pharisees, Joseph. *Antiq.* xvii. 2. 4. Justiniani adduces a vigorous passage of Jerome, [*Epist. ad Ctesiph.* 133. 4] on the female associates of heresiarchs, which is, however, too long for citation.

σεσωρευμένα] ‘laden,’ ‘up-heaped with;’ σωρεύειν (connected probably with σόρος) occurs again, in a quotation, Rom. xii. 20, and forcibly depicts τὸ πλήθος τῶν ἁμαρτιῶν, καὶ τὸ ἄτακτον καὶ συγκεχυμένον, Chrys. On the instrumental dative in connexion with ἄγεσθαι, see notes on *Gal.* v. 18, and on the form ποικίλος (ΠΙΚ., connected with πικρός), see Donalds. *Crat.* § 266, Pott, *Etymol. Forsch.*, Vol. II. p. 600.

7. πάντοτε μαθ.] ‘ever learning,’ not necessarily in ‘conventibus Christianorum,’ Grot., but from any who will undertake to teach them. It was no love of truth that impelled them to learn, but only a morbid love of novelty; ‘præ curiositate et instabilitate animi semper nova quærunt, eaque suis desideriis accommoda,’ Estius.

καὶ μηδέπ. κ. τ. λ.]

‘and yet never able to come to the full knowledge of the truth;’ comp. notes on ver. 11, where the faint antithetic force of καὶ is more strongly marked. The δυνάμενα is not without some significance; in their better moments they might endeavour to attain to some knowledge of the truth, but they never succeed; ἐπωρώθη ἡ καρδιά, Chrys. The conditional negative μηδέπ. is used with the participle, as the circumstance of their inability to

ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. ⁸ ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως καὶ οὗτοι

attain the truth is stated not as an absolute fact, but as a subsequent characteristic of their class, and of the results which it led to; though they were constantly learning, and a knowledge of the truth might have been ultimately expected, yet they never did attain to it: see Winer, *Gr.* § 59. 4, p. 561, and the copious list of exx. in Gayler, *Partic. Neg.* ch. ix. p. 284 sq. In estimating, however, the force of *μή* with participles in the N.T., it must not be forgotten that this usage is the prevailing one of the sacred Writers; see Green, *Gr.* p. 122. The subject generally is largely illustrated by Gayler, chap. ix., but it is much to be regretted that a work so affluent in examples should often be so deficient in perspicuity. On ἐπίγνωσιν κ.τ.λ., see reff. in note on 1 Tim. ii. 4.

8. Ἰαννῆς καὶ Ἰαμβρῆς] *Jannes and Jambres*, τὰ τούτων ὀνόματα οὐκ ἐκ τῆς θείας γραφῆς μεράσθηκεν ὁ θεῖος ἀπόστολος, ἀλλ' ἐκ τῆς ἀγράφου πᾶν Ἰουδαίων διδασκαλίας, Theod. *in loc.* Jannes and Jambres (Ἰωάννης C*, and Μαμβρῆς FG, Vulg. al.), according to ancient Hebrew tradition, were chief among the magicians who opposed Moses (Exodus vii. 11, 22), Αἰγύπτιοι ἱερογραμματεῖς ἄνδρες οὐδενὸς ἥττους μαγεύσαι κριθέντες εἶναι, Numerius in Orig. *Cels.* iv. 51; see Targum Jonath. on *Exod.* i. 15, and vii. 11, and comp. Euseb. *Præp.* ix. 8. They are further said to have been sons of Balaam, and to have perished either in the Red Sea, or at the slaughter after the worship of the golden calf; see the numerous passages cited by Wetst. *in loc.* It is thus probable that the Apostle derived these names from a current and (being quoted by him) true

tradition of the Jewish Church. The supposition of Origen (*on Matth.* xxvii, Tr. 35) that the names were derived from an apocryphal work called 'Jannis et Mambris Liber,' cannot be substantiated. Objections urged against the introduction of these names, when gravely considered, will be found of no weight whatever; why was the inspired Apostle not to remind Timothy of the ancient traditions of his country, and to cite two names which there is every reason to suppose were too closely connected with the early history of the nation to be easily forgotten? For literary notices, &c., see Winer, *RWB*, Art. 'Jambres,' Vol. i. p. 535. There is a special treatise on the subject by J. G. Michaelis, 4to, Hal. 1747.

οὕτως καὶ οὗτοι] The points of comparison between the false and depraved teachers of the present, and the sorcerers of the past, consist in (a) an opposition to the truth, ἀνθίστανται τῇ ἀληθείᾳ (comp. Acts xiii. 8, ἀνθίστατο αὐτοῖς Ἑλύμας); and (b) a profitless opposition, and a notorious betrayal of folly; ἀνοία αὐτῶν ἐκδηλος κ.τ.λ. ὡς καὶ ἡ ἐκεῖνων ἐγένετο. At the same time, without insisting on a further 'tertium comparationis,' it is certainly consistent both with this passage (comp. γόητες ver. 13), and other passages of Scripture (e. g. Acts viii. 9 sq. xiii. 6 sq., xix. 13, 19) to assume that, like Jannes and Jambres, these false teachers were permitted to avail themselves of occult powers incommunicable and inaccessible to others, see Wiesing. *in loc.*, and comp. Neander, *Planting*, Vol. i. p. 216, note.

κατεφθαρμένοι τὸν νοῦν] 'corrupted in their mind;' comp. 1 Tim. vi. 5, διεφθαρ.

ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. 9 ἄλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἐκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

τὸν νοῦν, and see notes and references. The νοῦς, here the human spirit viewed both in its intellectual and moral aspects, is represented as corrupted, Delitzsch, *Bibl. Psychol.* iv. 15, p. 244; the medium of communication with the Holy Spirit of God is corrupted; the light that is within is becoming, if not become, darkness, comp. Eph. iv. 17 sq. The difference between the compounds διαφθ. (1 Tim. i. c.) and καταφθ. is very slight; both are intensive, the former pointing perhaps more to the *pervasive* nature, the latter to the *prostrating* character of the φθορά. So somewhat similarly Zonaras, καταφθορά, ἡ παντελὴς ἀπώλεια· διαφθορά δέ, ὅταν ἄλλη οὐσία δι' ἐτέρας ἀφανίζεται, ὡς περ τὸ σῶμα ὑπὸ σκολήκων, *Lex.* p. 1154.

ἀδόκιμοι κ.τ.λ.] 'reprobate concerning the faith,' unapproved of ('unprobehaltig,' DeW.), and consequently 'rejectanei' in the matter of the faith; the active transl. 'nullam probandi facultatem habentes,' Beng., is plainly opposed both to St. Paul's and the prevailing use of the word; comp. Rom. i. 28, 1 Cor. ix. 27, 2 Cor. xiii. 5, Tit. i. 16, and see notes on ch. ii. 15, and Fritz. *Rom.* Vol. i. 81. On this use of περὶ, see notes on 1 Tim. i. 19.

9. ἄλλ' οὐ προκόψ.] 'Notwithstanding they shall not make further advance;' ἀλλὰ with its full adversative force (ubi gravior quædam oppositio inter duo enuntiata intercedit, Klotz, *Devar.*, Vol. i. p. 3), here contrasts the opposition and its ultimate results, and thus introduces a ground for consolation: 'fiducia vic-

torisæ Timoth. animat ad certamen,' Calvin. There is, however, no contradictory statement to ch. ii. 16, and iii. 13 (De W.); all the Apostle says in fact is, that there shall be no *real* and *ultimate* advance, κὰν πρότερον ἀνθήσῃ τὰ τῆς πλάνης, εἰς τέλος οὐ διαμένει, Chrysost. The gloss of Bengel, 'non proficient amplius; non ita ut alios seducant; quanquam ipsi et eorum similes proficient in pejus, ver. 13,' is obviously insufficient to meet the difficulty; comp. ch. ii. ver. 17, νόμῳ ἔξει, and ch. iii. 13, πλανῶντες. The advance is not denied, but the *successful* advance, i. e. without detection and exposure, is denied; οὐ λήσουσι μέχρι πολλοῦ σχηματιζόμενοι τὴν εὐσέβειαν, ἀλλ' ὅτι τάχιστα γυμνωθήσονται, Theodoret, see Est. *in loc.* ἄνοια] 'senselessness,' 'wicked folly,' 'amentia,' Beza; comp. Luke vi. 11, ἐπλήσθησαν ἀνοίας, where the meaning is nearly the same, and is not 'rage of an insensate kind,' De W., Alford, *in loc.*,—as the passage cited by both, Thucyd. iii. 38 (where ἀνοια is opp. to εὖ βουλευέσθαι), tends to disprove, but, as in the present case, 'senselessness' in a moral as well as intellectual point of view, 'wicked,' as well as *insensate*, *folly*, compare Beck, *Bibl. Seelenl.* ii. 18, p. 51, and see 2 Macc. xiv. 5, esp. xv. 3, and Joseph. *Antiq.* viii. 13. 1, where ἀνοια is joined with πονηρία, and ascribed to Ahab. The remark of Coray is very near the truth, τῆς αὐτῆς γενεᾶς καὶ τοῦ αὐτοῦ αἵματος εἶναι ἡ κακία καὶ ἡ μωρία.

ἐκδηλος] 'openly manifest,' ἀδιστάκτως φανερός, Coray; comp. Exod. viii. 18, ix. 11; ἀπ. λεγ. in N.T., but found in

Thou knowest alike my faith and sufferings. Evil men shall increase, but do thou hold fast to the Holy Scriptures, which will make thee wise and perfect.

10 Σὺ δὲ παρηκολούθησάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ,

10. παρηκολούθησας] So *Tisch.* ed. 1, with ACFG (F G ἡκολούθησας); 17; . . . (*Lachm.*, *Huther*, *Wiesing.*, *Leo*). In his second edition *Tisch.* adopts παρηκολούθησας with D E J K; appy. nearly all mss.; . . . Chrys., Theodoret, Dam., al. (*Rec.*, *Griesb.*, *Scholz*). The change does not seem for the better. The external evidence is *perhaps* slightly in favour of the perfect, but internal evidence seems certainly in favour of the aorist; for in the first place, as παρηκολ. is a noticeable word, it is not very unlikely that a remembrance of the perf. in 1 Tim. iv. 6 might have suggested an alteration in the present verse; and again, the hortatory tone of the chapter (comp. ver. 5, 14) seems most in harmony with the aorist. The perfect would imply that the conduct of Timothy noticed in ver. 10 sq. was continuing the same ('argumento utitur ad incitandum Timotheum,' Calv.); the aorist alluding to it as past conveys the latent exhortation to maintain it unchanged during the present.

earlier (*Hom. II. v. 2*), and of common occurrence in later writers, 3 Macc. iii. 19, vi. 5, Polyb. *Hist.* III. 12. 4, iii. 48. 5, al.

10. παρηκολούθησας] 'wert a fol. lower of,' Syr. ܐܠܘ ܠܐܠܝ [venisti post]; i. e. 'followedst as a disciple,' and thence, though rather too distant from the primary meaning, 'hast fully known,' Auth. Ver.; see notes on 1 Tim. iv. 6, where the meaning of this word is investigated. On the force of the aor., see critical note. In the following words, μου τῇ διδασκ., the pronoun, though not necessarily always so (see Winer, *Gr.* § 22. 7, Obs. 1, p. 229), seems here in emphatic opposition to the subjects of the preceding verse.

τῇ ἀγωγῇ] 'my manner of life, conduct,' τῇ διὰ τῶν ἔργων πολιτείᾳ, Theodoret, nearly τὰς ὁδοὺς μου τὰς ἐν Χρ., 1 Cor. iv. 17. The word is an ἄπ. λεγόμεν. in N.T.; see Esther ii. 20, οὐ μετήλλαξε τὴν ἀγωγὴν αὐτῆς ('vitæ suæ rationem,' Schleusn.), and comp. 2 Macc. iv. 16, vi. 8, xi. 24: Sim. Hesych. ἀγωγή, τρόπος, ἀναστροφή; see also Suicer, *Thesaur.* s.v. Vol. I. p. 72. Leo re-

fers ἀγωγή to the 'doctrinæ ratio,' followed by the Apostle, referring to Diod. Sic. *Hist.* I. 52, 92, but both reff. are false.

τῇ προθέσει] 'my purpose,' scil., as the following word πίστις seems to hint, of remaining true to the Gospel of Christ and the great spiritual objects of his life, 'propositum propagandi Evangelii, et credentes semper meliores reddendi,' Grot. In all other passages in St. Paul's epp., πρόθεσις is used with reference to God, Rom. viii. 28, ix. 11, Eph. i. 11, iii. 11, 2 Tim. i. 9. The peculiar and ecclesiastical meaning is noticed in Suicer, s.v.

τῇ πίστει is referred by some commentators to 'faith' in its usual acceptance, τῇ ἐν τοῖς δόγμασιν, Theoph. 1., on account of the near position of ἀγάπη, by others to 'trust' in God, τῇ μὴ ἀπογιγνώσκειν ποιούσῃ, *Ecum.*, Theoph. 2, so also Usteri, *Lehrb.* II. 1. 4, p. 240. Perhaps the gloss of Theodoret, ὅποیان ἐχω περὶ τὸν δεσπότην διάθεσιν, is the most inclusive and satisfactory.

τῇ μακροθυμίᾳ] 'my long-suffering,' forbearing patience, whether towards sinners generally (Theod.), or the ἀντιδι-
 1

τῇ ὑπομονῇ, ¹¹ τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. ¹² καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν

θέμενοι (ch. ii. 25) specially: see notes on Eph. iv. 2, and on the distinction between μακροθ. (τὸ σχολῇ ἐπιτιθέναι τὴν προσήκουσαν δίκην τῷ πταίοντι) and πραύτης (τὸ ἀφίεναι παντάπασι), the definitions of Theophyl. on Gal. v. 22, cited by Trench *Synon.* p. 199. The definition of Zonaras (*Lex.* p. 1330) is brief, but pithy and suggestive; μακροθυμία, πέψις λύπης. The concluding word ὑπομονή marks further the *brave patience* in enduring not only contradiction and opposition, but even injury and wrong, and leads on naturally to τοῖς διωγμ. κ.τ.λ., ver. 11. On ὑπομ., see notes on ch. II. 11, Tit. iii. 2.

11. τοῖς διωγμ.] ‘my persecutions,’ ‘injurias complectitur quas Judæi et ethnici Christianis propter doctrinæ Christ. professionem imposuerunt, ut verbera, delationes, vincula, relegationem,’ Fritz. *Rom.* viii. 35, Vol. II. p. 221. οἷά μοι κ.τ.λ.]

‘such (sufferings) as befel me in Antioch (Acts xiii. 50), in Iconium (Acts xiv. 2 sq.) in Lystra (Acts xiv. 19); on the repetition of παθήματα in translation, see Scholef., *Hints*, p. 124. It has been doubted why these particular sufferings have been specified. Chrysost. refers it to the fact of Timothy’s acquaintance with those parts of Asia (‘utpote ex Lystris oriundi,’ Est.); this is not at all improbable, especially if we suppose that these sufferings had been early known to Timothy, and had led him to unite himself to the Apostle; it is, however, perhaps equally likely that it was their *severity* which suggested the particular mention, comp. Acts xiv. 19, νομίσαντες

αὐτὸν [Παῦλον] τεθνάναι.

οἷους διωγμ.] ‘such persecutions as I endured;’ as these (particularly at Lystra) were especially διωγμοί, not merely general παθήματα, but sharp and active inflictions, by stoning, &c., St. Paul repeats the word, joining it emphatically with οἷος to still more specify the peculiar cases which he is mentioning as examples. It is scarcely necessary to refute Heydenr., Mack, who regard the clause as an exclamation, nor is there any occasion for supplying ‘thou hast seen’ what &c., Conyb. and Howson, which in fact vitiates the construction.

καὶ ἐκ πάντων] ‘and out of all;’ ἀμφοτέρα παρακλήσεως, ὅτι καὶ ἐγὼ προθυμίαν παρειχόμεν γενναίαν, καὶ οὐκ ἐγκατελείφθην, Chrys.: this is no ‘Hebraica constructio pro ex quibus omnibus,’ Grot.; καί, with its usual ascensive force, gives the opposition, involved in the clause which it introduces, a distinct prominence, ‘my persecutions were great, and yet God delivered me out of all; compare Eurip. *Herc. Fur.* 508, ὁρᾷτέ με ὅσπερ ἦν περίβλεπτος . . . καὶ μ’ ἀφείλεθ ἡ τύχη, see Palm u. Rost, *Lex.* s.v. II. 1. c, Vol. I. p. 1540, and further exx. in Hartung, *Partik.* καί, 5. 6, Vol. I. p. 148.

12. καὶ πάντες δέ] ‘and all too,’ or sufficiently approximately, ‘yea and all,’ Auth. Ver.; see esp. notes on 1 Tim. iii. 10, where this construction is investigated. De Wette is here slightly incorrect on two points; first, ‘et omnes autem,’ Beng., is a translation of καὶ—δὲ which need not be rejected, see Hand, *Tursell.*, Vol. I.

Χριστῷ Ἰησοῦ διωχθήσονται. ¹³ Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ

p. 584; secondly, καὶ δὲ (even supposing 1 Tim. iii. 10 be not taken into account) occurs elsewhere in St. Paul's epp.; viz., Rom. xi. 23. The verse involves a perfectly general declaration (Calv.), and seems intended indirectly to prepare Timothy for encountering persecutions, and may be paraphrased, 'but such persecutions are not confined to me or to a few; they will extend even to all, and consequently to thee among the number;' comp. Lucke on 1 John i. 3.

οἱ θέλοντες] 'whose will is to, &c.,' 'computa igitur an velis,' Beng.: the verb θέλ. is not pleonastic, but points to those whose will is enlisted in the matter, and who really have some desires to lead a godly life; see Winer, *Gram.* § 64. 1. 4, p. 698. The Vulg. by altering the order of Ital., appy. desires to mark the connexion of this participle with εὐσεβῶς, 'qui pie volunt vivere;' it need scarcely be said the adv. belongs to ξῆν, comp. Tit. ii. 12. On the meaning of εὐσεβῶς, compare notes on 1 Tim. ii. 2.

ἐν Χρ. Ἰησ.] 'in Christ Jesus,' in fellowship, in union with Him; 'modum exponit sine quo non contingit pie vivere,' Est.; 'extra Christum Jesum nulla pietas,' Beng.: compare notes on Gal. ii. 17, Eph. ii. 6. 7, and elsewhere.

διωχθήσονται] St. Paul is here only reiterating the words of his Master, εἰ ἐμὲ ἐδίωξαν καὶ ὑμᾶς διώξουσιν, John xv. 20; comp. Matth. x. 22, 1 Thess. iii. 3, &c. This declaration clearly refers to the outward persecutions which the Apostles and their followers were to undergo; it may be extended, however, in a practical point of view to all true Christians; comp. August. *Epist.* 145, *de Civit.* XVIII. 51, and

ver. 1 of that noble chapter, *Ecclus.* ii.

13. πονηροὶ δὲ ἄνθρ.] 'But evil men;' immediate contrast with οἱ θελ. εὖς. ξῆν; the subject of the verse, however, reverts to ver. 10 sq., and, as ver. 14 seems to hint, to the contrast between Timothy and the false teachers. The latter are included in the general and anarthrous πονηροὶ ἄνθρ.; evil men, and, consequently, they among the number.

γόητες] 'deceivers,' Goth. 'liutai' [deceivers,—cogn. with Angl. Sax. lytig]; sim. though slightly less exact, Syr. ܠܝܬܝܬܐ [seducantes].

The καὶ appends to the general πονηροὶ, apparently somewhat epexegetically, a more specific and definite appellation, comp. Fritz. on Mark, i. 5, p. 11. Γόης (derived from γοῶν) has properly reference to incantations by howling; εἴρηται ἀπὸ τῶν γόων τῶν περὶ ταφῶν γινομένων, Suidas s.v. (comp. Soph. *Ajax* 582, Herod. *Hist.* VII. 191): thence to the practice of magic arts generally, γόης καὶ φαρμακεύς, Plato, *Symp.* 203 D, and thence by a very natural transition to deception and imposture generally, appy. the prevailing meaning; *Etymol. M.* γόης, ψεύστης, ἀπατεῶν, Pollux, *Onom.* IV. 6, γόης, ἀπατεῶν, similarly Timæus, *Lex. Plat.* s.v.; comp. Demosth. *de Fals. Leg.*, 374, ἀπιστος, γόης, πονηρός, Joseph. *contr. Ap.* II. 16, οὐ γόης οὐδ' ἀπατεῶν. This general meaning then (opp. to Huther) seems fully substantiated. We cannot indeed definitely infer from this term that magic arts were actually used by these deceivers, but there is certainly nothing in such a supposition inconsistent either with the context, the primary meaning of

πλανώμενοι. ¹⁴ Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, ¹⁵ καὶ ὅτι ἀπὸ βρέφους τὰ

^{14.} παρὰ τίνος]. It seems best on the whole to retain the reading of *Tisch.* τίνος C***D E J K; nearly all mss.; Vulg. Goth. Copt. Syr. (both) Chrys. Theod. al. (*Mill, Griesb., Scholz, Wiesing.*). The reading τίνων adopted by *Lachm.* is well supported—viz., by A C*F G; 17. 71 (*Matthies, Huther*); as however the evidence of the Vss. seems to counterbalance the possible preponderance of uncial authority for the latter reading,—as the plural has somewhat the appearance of an ‘explicatio’ (*Mill, Prolegom.* p. LXXV) by referring appy. to Lois and Eunice, ch. 1. 5, as the singular gives an excellent sense, and by its union with ἀπὸ βρεφ. κ.τ.λ. points to the two sources of Timothy’s instruction, St. Paul, who taught him the Gospel, and his relatives who had previously taught him the Old Testament,—there seems sufficient reason for *Tisch’s* alteration of the reading of his first edition.

the word, or the description of similar opponents mentioned elsewhere in the N.T.; see notes on ver. 8. In the eccl. writers γόης and γοητεία are frequently (perhaps commonly) used in this primary and more limited sense of the word, see Suicer, *Thesaur.* s.v. Vol. I. p. 776.

προκόψουσιν κ.τ.λ.] ‘will make advance toward the worse:’ ἐπὶ points to the χεῖρον as the degree to which the wickedness was, as it were, advancing and ascending; compare Winer, *Gr.* 53. l, p. 485. The προκοπή is here considered rather as *intensive*, in verse 9 rather as *extensive*. On the apparent contradiction in the two verses, see notes *in loc.*

πλανῶντες καὶ πλ.] ‘deceiving and being deceived;’ certainly not middle, ‘letting themselves be deceived,’ Beng., but passive. It is the true προκοπή ἐπὶ τὸ χεῖρον; they begin by deceiving others, and end in being deceived themselves. Deceit, as De Wette remarks, is never without self-deceit.

^{14.} σὺ δὲ κ.τ.λ.] ‘But do thou abide,’ &c.; σὺ in sharp contrast to the ‘deceivers’ of the foregoing verse; μένε in antithesis to πρόκοπτε. In the following words the relative ἀ taken out of ἐν οἷς (= ἐν ἐκείνοις ἀ), must be supplied, not only to ἔμαθες

but ἐπιστώθης, which governing an accus. in the active (*Thueyd.* iv. 88), can also in the passive have an accus. appended to it according to the usual rule, Winer, *Gram.* § 32. 5, p. 261. Bretschneider (*Lex.* s.v. πιστ.), and perhaps Syr., connect ἐν οἷς with ἐπιστ.; this can be justified, see Psalm lxxvii. 37, but involves a less satisfactory meaning of the verb.

ἐπιστώθης] ‘wert assured of,’ amplification of ἔμαθες; not ‘credita sunt tibi,’ Ital., Vulg., Goth. (‘gatrauida,’ a hint perhaps of the occasional Latinizing of this Vers.), which would require ἐπιστεύθης, but ‘quorum firma fides tibi facta est,’ Fuller, ap. Pol. *Syn.*; μετὰ πληροφορίας ἔμαθες, Theophyl.; comp. Luke i. 4, ὡν τὴν ἀσφάλειαν ἐπέγνω. Πιστοῦν is properly ‘to make πιστός,’ 1 Kings i. 36, πιστώσαι ὁ Θεὸς τὸ ῥῆμα, thence in the pass. ‘stabiliri,’ ‘confirmari,’ 2 Sam. vii. 16, πιστωθήσεται ὁ οἶκος αὐτοῦ, comp. Psalm lxxvii. 14, and with an accus. objecti ‘plene certiorari,’ Suicer, *Thesaur.* s.v. Vol. II. p. 744, where this meaning of the verb is well explained and illustrated.

εἰδὼς] ‘knowing as thou dost,’ comp. ch. ii. 23. On παρὰ τίνος, see critical note.

^{15.} καὶ ὅτι κ.τ.λ. does not seem parallel to and coordinate with εἰδὼς

ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν,

κ. τ. λ., 'sciens . . . et quia nosti,' Vulg., Beng.,—ὅτι having the meaning 'because,' and the participial construction per 'orationem variatam' (comp. Winer, *Gr.* § 64. III. p. 626), passing into the indicative,—but rather simply dependent upon εἰδώς, the particle ὅτι retaining its more usual meaning 'that,' and the direct sentence presenting a second fact which Timothy was to take into consideration: δύο αἰτίας λέγει τοῦ δεῖν αὐτὸν ἀπερίτρεπτον μένειν, ὅτι τε οὐ παρὰ τοῦ τύχοντος ἔμαθες . . . καὶ ὅτι οὐ χθὲς καὶ πρῶην ἔμαθες, Theoph. Both constructions are, grammatically considered, equally possible, but the latter seems most satisfactory: the former is well-defended by Hofmann, *Schriftb.* Vol. I. p. 572.

ἀπὸ βρέφους] 'from a very child,' 'from infancy;' ἐκ πρώτης ἡλικίας, Chrys. The expression is perhaps used rather than παιδιόθεν, Mark ix. 21 (*Rec.*; *Tisch.* ἐκ παιδιόθ.), to mark still more definitely the very early age at which Timothy's instruction in the Holy Scripture commenced; comp. ch. i. 5. Βρέφος in two instances in the N. T. (Luke i. 41, 44) has its primary meaning, ἔμβρυον, Hesych., in all others (Luke ii. 12, 16, xviii. 15, Acts vii. 19, 1 Pet. ii. 2, ἀρτιγέννητα βρ.) it points to a very early and tender age. This remark is of some little importance in reference to Luke xviii. 15, where the ascensive or rather *descensive* force of καὶ is not to be overlooked.

τὰ ἱερὰ γράμμ.] 'the sacred writings,' i. e. of the Old Test., or possibly more lexically exact, 'sacras literas,' Vulg.: 'the principles of scriptural learning' (surely not *letters*, in the ordinary educational sense, Hervey, *Serm. on Insp.* p. 11), comp. John vii. 15, Acts

xxvi. 24, and see Meyer on both passages. It is doubtful, however, whether this latter meaning is here suitable to the context, and whether γράμματα does not simply mean 'writings' (see Suicer, *Thesaur.* s. v. Vol. I. p. 780), with *perhaps* the associated idea, which seems always to have marked this usage of the word in good Greek, of being expressed in *solemn* or *formal* language; see esp. Plato, *Legg.* ix. 858 E, where it is in contrast with συγγράμματα, and ib. *Gorg.* 484 A, where comp. Stalbaum's note. Thus then the statement in *Etyim. M.*, γράμματα ἐκαλοῦν οἱ παλαιοὶ τὰ συγγράμματα, will require modification. The expression is an ἄπαξ λεγόμεν. in N. T., but comp. Joseph. *Antiq.* Pref. § 3, τῶν ἱερῶν γραμμάτων, and the numerous exx. in Wetstein *in loc.* The usual terms are ἡ γραφή, αἱ γραφαί, once γραφαὶ ἄγαι, Rom. i. 2; see below.

τὰ δυνάμενα] 'which are able,' not 'quæ poterant,' Beng. The present is used conformably with the virtual present οἶδας, to denote the permanent, enduring, property of the Holy Scriptures.

σοφίσαι] 'to make wise;' comp. Psalm xviii. 8, σοφίζουσα νῆπια; civ. 22, τοὺς πρεσβυτέρους σοφίσαι, and with an acc. rei, cxviii. 98. This meaning must be retained without any dilution; σοφίσω is not merely equivalent to διδάσκω, but marks the true *wisdom* which the Holy Scriptures impart. The two prepositional clauses which follow, further specify the object contemplated in the σοφίσαι, and the limitation under which alone that object could be attained.

εἰς σωτηρίαν must be joined immediately with σοφίσαι, pointing out the direction and destination of the wisdom,

διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁶ πᾶσα γραφή

the object at which it aimed; ἡ ἔξω γνώσις σοφίζει τὸν ἄνθρωπον *eis apátēn* καὶ σοφίσματα καὶ λογομαχίας . . . ἀλλὰ αὐτῇ [ἡ θεία γνώσις] σοφίζει *eis σωτηρίαν*, Theophyl.

διὰ πίστ. τῆς κ. τ. λ.] ‘*per fidem, eamque in Christo Jesu collocatam*,’ see notes on 1 Tim. iii. 13. This clause cannot be joined with *σωτηρίαν* (Heydenr.), as the article in such a case could not be dispensed with before διὰ; comp. notes on Eph. i. 15, where the only cases in which such an omission can take place are recounted. The clause obviously limits the previous assertion; ‘those Scriptures he [the Apostle] granteth were able to make him wise to salvation, but he addeth through the faith which is in Christ,’ Hooker, *Ecc. Pol.* i. 14. 4 (quoted by Bloomf. and Peile). In the same section the difference between the two Testaments is thus stated with admirable perspicuity; ‘the Old did make wise by teaching salvation through Christ that should come, the New by teaching that Christ is come.’ On πίστις ἐν Χρ. see notes on 1 Tim. i. 16.

16. πᾶσα γραφή θεόπν.] ‘Every Scripture inspired by God is also useful,’ &c.; so Origen expressly, πᾶσα γρ., θεόπν. οὔσα, ὠφέλ. ἐστίν, *Hom. xx. Jos. Vol. xi. p. 169* (ed. Lomm.) Syr. [both however omit καὶ], Hammond, and the Vv. of Tynd. and Cranmer. In this important and much contested passage we must notice briefly (a) the construction, (b) the force and meaning of the separate words. It may be first remarked that the reading is not perfectly certain: καὶ is omitted in some Vv. (Vulg., Copt., Syr., Arr.) and Ff., but it seems highly probable that this is due rather to non-observance of

the true ascensive force of the particle than to any real absence in the original MSS. With regard then to (a) construction, it is very difficult to decide whether (a) θεόπν. is a part of the predicate, καὶ being the simple copula (Auth. Ver., al.); or whether (β) it is a part of the subject, καὶ being *ascensive*, and ἐστι being supplied after ὠφέλιμος (as Syr. Philox., Ital., al.). Lexicography and grammar contribute but little towards a decision: for on the one hand, as γραφή here appy. does mean *Scripture* (see below), the connexion by means of καὶ *copulativum* is at first sight both simple and perspicuous (see Middleton, *in loc.*); on the other hand, the epithet thus associated with πᾶς and an anarthrous subst., is in a position perfectly usual and regular (e.g. 2 Cor. ix. 8, Eph. i. 3, 1 Thess. v. 22, 1 Tim. v. 10, 2 Tim. ii. 21, iii. 17, iv. 18, Tit. i. 16, iii. 1, comp. iii. 2, al.), and in that appy. always assigned to it by St. Paul: contrast James iii. 16, 1 Pet. ii. 15, where the change of position is appy. to mark the emphasis, see Winer, *Gr.* § 35. 4, p. 275. We are thus remanded wholly to the context: and here when we observe (1), on the negative side, the absence of everything in the preceding verses calculated to evoke such a statement,—the *θεοπνευστία* of Scripture had not been denied even by implication, comp. Huther; (2) that if καὶ be *copulative*, it would seem to associate two predications, one relating to the essential character of Scripture, the other to its practical applicabilities, which appear scarcely homogeneous; and (3), on the positive side, that the terms of ver. 16 seem in studied and illustrative parallelism to those in ver. 15, γραφή being more specific than

θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον,

γράμματα, θεόπν. than ιερός (see Tittm. *Synon.* i. p. 26), and καὶ ὠφέλ. κ.τ.λ., showing the special aspects of the more general τὰ δυν. σε σοφίσαι, and with καὶ *ascensive* detailing, what σοφίσαι might have been thought to fail to convey, the various *practical* applications of Scripture. When (4) we add that Chrysost.,—whose assertion πᾶσα οὖν ἡ τοιαύτη θεόπνευστος [see below], would really be pointless if the declaration in the text were *explicit*, and not, as it is, *implicit*—Theodoret (ἐπειδὴ κ.τ.λ., καὶ τὴν ἐξ αὐτῶν ὠφέλειαν διδάσκει), and certainly the great majority of Vv., viz., Syr. (both), Ital., Vulg., Goth., Arab., Copt.; appy. Æth., and Slav. (?), all adopt construction (β), we have an amount of external evidence, which coupled with the internal evidence, it seems impossible to resist. We decide, therefore, not without some confidence, in favour of (β); so Huth., Wiesing., but not De Wette. We now notice (b), some individual expressions.

πᾶσα γραφή] *'every Scripture,'* not *'tota Scriptura,'* Beza, Auth. Ver.,—a needless departure from the regular rules of grammar. Hofmann (*Schriftb.* Vol. i. p. 572) and others (Hervey, al.) still defend this inexact translation, adducing Eph. ii. 21; but it may be observed, that in Eph. *l. c.* there are strong reasons for a deviation from the correct transl. which do not apply to the present case; see notes *in loc.* Here πᾶσα γρ.; implies every individual γραφή of those previously alluded to in the term *λερὰ γρ.*; πᾶσα, πόλα; περὶ ἧς εἶπον, φησί, πᾶσα *λερὰ*. . . πᾶσα οὖν ἡ τοιαύτη θεόπνευστος Chrys., see (thus far) Middleton, *Greek Art.* p. 392, ed. Rose, comp. also Winer, *Gr.* § 17. 10. 6, p. 131.

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has by some interpreters been translated 'writing;' so appy. the *τινες* noticed by Theoph., and perhaps Theodoret, τῷ διορισμῷ χρησάμενος ἀπέκρινε τὰ τῆς ἀνθρωπίνης σοφίας συγγράμματα. This, however, owing to the perpetual meaning of *γραφή* in the N. T., seems very doubtful. It may be observed, indeed, that with the exception of this and four other passages (John xix. 37, Rom. i. 2, xvi. 26, 2 Pet. i. 20), γραφή or γραφαὶ always has the article, so that its absence might warrant the translation. As, however, in John xix. 37, γραφή clearly involves its technical meaning, 'another passage of Scripture,' and as the context requires the same in 2 Pet. *l. c.* (comp. Huth.), so here and in Rom. *ll. cc.* there is no reason to depart from the current qualitative interpretation, especially as the associated epithets, and here moreover the preceding *λερὰ γράμμ.*, show that that special meaning was indisputably intended by the inspired writer.

θεόπνευστος is a passive verbal, see Winer, *Gr.* § 16. 3, p. 108; it simply denotes *'inspired by God'* (comp. Phocyl. 121, θεόπνευστος σοφίη, Plutarch, *Mor.* p. 904 F, τοὺς ὀνείρους τοὺς θεοπνεύστους, comp. θεόπνοος, Porphyr. *de Antr. Nymph.* p. 116), and only states what is more definitely expressed by Syr. ܥܕܠܕܠܝܐ ܡܢ ܥܕܢܝܐ

[quod a Spiritu scriptum est] and still more by 2 Pet. i. 21, ἀλλ' ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ Θεοῦ ἄνθρωποι. Thus, then, without overstepping the proper limits of this commentary, it may be said, that while this pregnant and inclusive epithet yields no support to any artificial theories whether of a 'dynamical' or a 'mechanical' inspiration, it certainly

προς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, 17 ἵνα

seems fairly to *imply* (comp. Chrys., —in the other translation it would *enunciate*) this vital truth, that every separate portion of the Holy Book is inspired, and forms a living portion of a living and organic whole; see (thus far) Hofmann, *Schriftb.* Vol. I. p. 572, Reuss, *Theol. Chret.* iii. 3, Vol. I. p. 297. While, on the one hand, this expression does not exclude such verbal errors, or, possibly, such trifling historical inaccuracies as *man's* spirit, even in its most exalted state, may not be wholly exempt from (comp. Delitzsch, *Bibl. Psychol.* v. 5, p. 319), and *human* transmission and transcriptions may have increased, it still does certainly assure us, on the other, that these writings, as we have them, are individually pervaded by *God's* Spirit, and warrants our belief that they are τὰς ἀληθείς [ρήσεις] Πνεύματος τοῦ ἁγίου, *Clem. Rom.* I. 45, and our assertion of the *full* Inspiration of the Bible; comp. Pref. to *Galatians*, p. viii.

πρὸς διδασκαλίαν refers, as De Wette observes, to the theoretical or rather doctrinal application of the Holy Scriptures; the concluding expressions refer rather to their *practical* uses; see Beveridge, *Serm.* 60, Vol. III. p. 150 (Angl. Cath. Libr.). Beza refers the two former 'ad dogmata,' the two latter 'ad mores,' but πρὸς ἔλεγχμ. seems certainly to belong more to the latter, comp. ch. iv. 2, 1 Tim. v. 20, Tit. ii. 15.

πρὸς ἔλεγχον] 'for reproof, confutation,' ἐλέγξει τὰ ψευδῆ, Chrys., or better more generally, ἡμῶν τὸν παράνομον βίον, Theodoret; comp. Eph. v. 11. The reading ἐλεγχμὸν (*Lachm.* with ACFG; 4 mss.) deserves consideration; it occurs several times in the LXX, e. g. Lev. xix. 17, Numbers v. 18, 2 Kings

xix. 3 al.: the weight of external authority seems, however, in favour of the text.

ἐπανόρθωσιν] 'correction,' Syr. ܕܝܢܐ [directionem,

emendationem]; παρακαλεῖ τοὺς πατριπέντας ἐπανελεῖν eis τὴν εὐθείαν ὁδόν, Theodoret. This word is an ἄπ. λεγόμεν. in N. T., but sufficiently common elsewhere, e. g. Philo, *quod Deus Imm.* § 37, Vol. I. p. 299, ἐπανόρθωσις τοῦ βιοῦ, Arrian, *Epict.* III. 16, ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βιοῦ, Polyb. *Hist.* I. 35, 1, ἐπανόρθωσις τοῦ τῶν ἀνθρώπων βίου, comp. also III. 7. 4, v. 88. 3, xxvii. 6. 12 al. The prep. ἐπὶ is not directive but *intensive*, implying restoration to a previous and better state, Plato, *Republ.* x. 604 D, ἐπανορθοῦν τὸ πᾶν τε καὶ νοσήσαν; see Palm u. Rost, *Lex.* s.v. iv. c. 5, Vol. I. p. 1046. The distinction between ἔλεγχμ. and ἐπαν. is thus not incorrectly stated by Grot., 'ἐλέγχονται in verrecundi, ἐπανορθοῦνται teneri, fragiles.'

παιδείαν κ. τ. λ.] 'discipline which is in righteousness;' not exactly 'quæ veram perfectamque justitiam affert,' Just., comp. Theoph., but which has its proper sphere of action in righteousness,—in that which is conformable to the law of God. Conyb. and Hows., in translating the clause 'righteous discipline,' seem to regard ἐν merely equiv. to the 'Beth essentiaë'; this appears wholly untenable; comp. Winer, *Gr.* § 47. 3, p. 420. On the proper meaning of παιδεία ('disciplinary instruction,' a meaning which Theodoret al., here unnecessarily obscure), see notes on Eph. vi. 4; and on δικαιοσύνη, see notes on 1 Tim. vi. 11. Thus to state the uses of Holy Scripture in the briefest way;

ἄρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

I solemnly charge thee to be active and urgent, for evil teachers will abound. Discharge thy ministry: mine is well nigh done, and my reward is ready.

IV. Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν

it διδάσκει the ignorant, ἐλέγχει the evil and prejudiced, ἐπανορθοῖ the fallen and erring, and παιδεύει ἐν δικ. all men, esp. those that need bringing to fuller measures of perfection.

17. ὁ ἄνθρωπος τοῦ Θεοῦ] The very general reference of the context seems to show clearly that here at least this is certainly not an official designation, 'the servant of God,' 'the evangelist' (Beng., De Wette), but, the Christian generally, 'qui se Deo penitus devovit,' Just.: see Philo, *de Nom. Mut.* § 3, Vol. I. p. 583, where ἄνθρ. Θεοῦ is used in a similar extended reference, and comp. notes on 1 Tim. vi. 11.

ἄρτιος] 'complete,' in all parts and proportions ('in quo nihil mutilum,' Calv.); explained more fully by ἐξηρτισμένος, an ἄπ. λεγόμεν. in N. T.: comp. Greg. Nyss. in *Eccl.* v. Vol. I. p. 432, ἄρτιος πάντως ἐκεῖνός ἐστι, ᾧ τελείως ὁ τῆς φύσεως συμπληρῶνται λόγος: thus ἄρτιος is opposed to χωλός and κολοβός, comp. Lucian, *Sacrif.* § 6, where he speaks of Vulcan as οὐκ ἄρτιος τῷ πόδε, and see Suicer, *Thesaur.* s. v. Vol. I. 515. It is not easy to state positively the distinction between τέλειος and ἄρτιος, as in practice both seem nearly to interchange meanings, comp. e.g. Philo, *de Plant. Noe.* § 29, Vol. I. p. 348, ἄρτιον καὶ ὀλόκληρον with James i. 4, τέλειοι καὶ ὀλόκληροι; as a general rule ἄρτιος seems to point to perfection in regard of the adaptation of parts ('qui suam retinet compagem,' Just.) and the special aptitude for any given uses; τέλειος, like 'perfectus'

(comp. Doederl. *Synon.* Vol. iv. 366), seems to imply a more general and absolute perfection; comp. Matth. v. 48. πρὸς πᾶν κ.τ.λ.] 'fully made ready for, furnished for, every good work:' ἔξαρτ. (πληροῦ, τελειοῦ, Hesych.) is a dis λεγόμεν. in N. T. here and Acts xxi. 5, where, however, it is used somewhat differently, in reference appy. to the completion of a period of time; see Meyer *in loc.* It occurs in its present sense, Joseph. III. 2. 2, καλῶς ἐξηρτισμένους, comp. Lucian, *Ver. Hist.* I. 33, τᾶλλα ἐξήρτιστο. The compound καταρτίζω is of frequent occurrence. In accordance with the view taken of ὁ ἄνθρ. τ. Θεοῦ, the words πᾶν ἔργ. ἀγ. must obviously be referred, not specially to the ἔργον εὐαγγελιστοῦ, ch. iv. 5 (De Wette), but to any good works generally; so Huth., Wiesing., and Leo.

CHAP. IV. 1. Διαμαρτύρομαι] 'I solemnly charge thee;' see notes on 1 Tim. v. 21. The words οὖν ἐγώ, inserted after διαμ. in *Rec.* (with D* K;—Syr. (Philox.), Theod. omit ἐγώ, others οὖν), are rightly rejected by Griesb., Tisch., Lachm., as 'injecta ob coherentiam,' Mill, *Prolegom.* p. cxxix. The insertion of τοῦ Κυρ. before Χρ. Ἰησ. [1. X. *Rec.*], is similarly untenable. τοῦ μέλλοντος κ.τ.λ.] 'who shall hereafter judge the quick and dead:' clearly those alive at His coming and the dead, Chrys. 2 (comp. 1 Cor. xv. 51, 52, 1 Thess. iv. 16, 17), not 'the spiritually alive and dead,' ἀμαρτῶλους λέγει καὶ δικαίους, Chrys. 1, Peile. The mention of the solemn

ζῶντας καὶ νεκροὺς καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ, ² κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως

account which *all* must render is not without emphasis in its application to Timothy; he had a weighty office intrusted to him, and of that His Lord εὐθύνας ἀπαιτῆσει (Chrys.).

καὶ τὴν ἐπιφάνειαν] ‘and (I solemnly charge thee) by His manifestation,’ ‘per adventum ejus,’ Vulg. The reading of the *Rec.* κατὰ [D***EJK; Goth. Syr. (both); Theod. al.] is here rightly rejected by Griesb., Lachm., Tisch., with ACD*FG; 17. 67**Am. Harl. al., for the less easy καί. The most natural construction seems to be the connexion of τὴν ἐπιφ. with διαμαρτ. as the usual accus. in adjuration, Mark v. 7, Acts xix. 13, 1 Thess. v. 27. As the foregoing ἐνώπιον could not be joined with ἐπιφ. κ.τ.λ. the nouns naturally pass into the accusative; so Vulg., ‘per adventum ejus,’ comp. 1 Cor. xv. 31. De Wette regards τὴν ἐπιφ. as the accus. objecti, e.g. Deut. iv. 26, διαμ. ὑμῖν τὸν τεοῦρανὸν καὶ τὴν γῆν; this seems undesirable, as it involves a change of meaning of the verb in the two clauses.

καὶ τὴν βασ. αὐτοῦ] ‘and by His kingdom;’ no ἐν διὰ δυοῖν, ‘the revelation of His kingdom,’ Syr., Beng., nor an expression practically equivalent to τὴν ἐπιφ. αὐτ. (Calv.), but introductory of a second subject of thought,—‘and by His kingdom’ (observe the rhetorical repetition of αὐτοῦ), that kingdom (*regnum gloriae*) which succeeding the ‘modified eternity’ of His mediatorial kingdom (*regnum gratiae*) is to commence at His ἐπιφάν., and to know neither end nor modification; see Pearson, *Creed*, Art. vi. Vol. i. p. 335 (ed. Burt.).

2. κήρυξον] ‘Notanda est diligenter illatio, quâ apte Scripturam (ch. iii. 16) cum prædicatione con-

nectit,’ Calv. The solemn charge is not succeeded as in 1 Tim. v. 21 by ἵνα with the subj., nor by the inf. as in 2 Tim. ii. 14, but with unconnected yet emphatic aorists; compare the very similar instance in 1 Thess. v. 14; examples of such asyndeta are, as might be expected, not uncommon in a style so forcible and sententious as that of St. Paul; see the list in Winer, *Gr.* § 66. iv. p. 682. The aor. is here used rather than the present, as in 1 Thess. *l.c.*, being more suitable to the vivid nature of the address; see Winer, *Gr.* § 44. 6. p. 367. The distinction in the N. T. between the imper. aor. and pres. can usually be satisfactorily explained, but it must not be forgotten that even in classical authors the change of tense seems often due to the ‘lubitus aut affectus loquentis,’ see Schœmann, *Isæus*, p. 235.

ἐπίστηθι] ‘be attentive,’ ‘be ready,’ Ἰσθῆθι [et sta in diligentia] Syr. This, on the whole, seems the simplest translation of ἐπιστῆναι: while it scarcely amounts quite to ‘instare,’ Vulg., it is certainly stronger than ἐπίμενε, 1 Tim. iv. 16, and appears to mark an attitude of prompt attention that may at any moment pass into action; comp. Demosth. *Phil.* II. 70 (cited by De W.), ἐγρήγορεν, ἐφέστηκεν, Polyb. *Hist.* I. 83. 2, ἐπιστὰς δὲ—μεγάλην ἐποιεῖτο σπουδὴν. It naturally points to the preceding κήρυξον (comp. Theod.), which it slightly strengthens and expands; ‘preach the word, and be alive to the importance of the duty, ever ready to perform it, in season and out of season;’ so, in effect, Theophyl. μετὰ ἐπιμονῆς καὶ ἐπιστασίας λάλησον,

ἀκαίρως, ἐλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακρο-

except that the *action*, rather than the *readiness to action*, is made somewhat too prominent. De Wette and Huth. (after Bretschn. *Lex.*) retain the semi-local use 'accede ad cœtus Christianos,' a meaning lexically tenable (see exx. in Schweigh. *Lex. Polyb.* s.v. p. 211), but involving an ellipsis which St. Paul would hardly have made, when τοῖς ἀδελφοῖς κ.τ.λ. could so easily have been supplied: see Leo *in loc.*

εὐκαίρως ἀκαίρως [*in season, out of season*;' an oxymoron, made still more emphatic by the omission of the copula; comp. 'nolens volens, ultro cito,' &c., Winer, *Gr.* § 66. iv. p. 683. De Wette cites, as from Wetst. Nicetas Choniât. (a Byzantine historian), εὐκαίρως ἀκαίρως ἐπιπλήττειν, but the citation is due to Bengel. The Greek commentators principally refer the εὐκαίρως and ἀκαίρως to Timothy; μὴ καιρὸν ἔχε ὠρισμένον, ἀεὶ σοὶ καιρὸς ἔστω, Chrysost.: Calv., Beng., and others to both Timothy and his hearers. The context seems to show that the latter (comp. ver. 3) are principally, if not entirely, in the Apostle's thoughts, and that the adverbs will be referred most naturally alone to them; comp. August. *Psalm cxxviii.*, 'sonet verbum Dei volentibus opportune, nolentibus importune.'

ἐλεγξον [*reprove*,' 'convict them of their want of holiness and truth,' comp. ch. iii. 16, πρὸς ἐλεγμὸν: the stronger term, ἐπιτίμησον (Jude 9), 'rebuke as blameworthy,' suitably follows. There is some parallelism between the verbs here and the nouns ch. iii. 16, but it is not by any means exact; ἐπιτίμησον cannot tally with ἐπανόρθωσις, nor indeed παρακαλ. with παιδεία (Leo), if the usual force of the latter word be retained. The change of order in FG

al.; Vulg. It. Copt. Goth. al., ἐλεγξ. παρακ., ἐπιτ. seems due to a desire to preserve a kind of climax.

ἐν πάσῃ κ.τ.λ.] '*in all long-suffering and teaching*,' 'in every exhibition of long-suffering and every method of teaching;' clause appended not merely to παρακάλ. (Huth.), but as in *Lachm.*, *Tisch.* (so also Chrys.), to the three preceding verbs, to each one of which, especially the first (Chrys., Calv.), it prescribes suitable restrictions. The *extensive* rather than the *intensive* (Chrys.?) force of πᾶς may be clearly seen in this combination; it gives both abstract nouns, esp. the former, a concrete application, see notes on *Eph.* i. 8. There is thus no reason for supposing an ἐν διὰ δυοῖν (Grot.), or for tampering with the normal meaning of διδασχῇ, scil. 'teaching,' not 'studium docendi,' Heinr., Flatt, 'readiness to teach,' Peile. It may be remarked that διδασχῇ is only used twice in the Past. epp., here and Tit. i. 9, while διδασκαλία occurs no less than fifteen times. As a *very* general rule, διδασχῇ (teaching) seems to point more to the *act*, διδασκαλία (doctrine) more to the *substance* or *result* of teaching, comp. e.g. Thucyd. iv., 126, where διδασχῇ is joined with a verbal in -σις, παρακέλευσις. This distinction, however, cannot be pressed in the N.T., for comp. 1 Cor. xiv. 26, and observe that all the other writers in the N.T. (except Jam., Pet., Jude, who use neither) use only διδασχῇ; Matth. xv. 9 and Mark vii. 7 are quotations. It is just possible that the more frequent use of διδασκαλία in these epp. may point to their later date of composition, when Christian doctrine was assuming a more distinct form; but we must be wary in such assertions, as in St. Paul's other epp. (we do not

θυμία καὶ διδαχῇ. 3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, 4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ

include Heb.) διδαχῇ and διδασκ. occur exactly an equal number of times.

3. **ἔσται γάρ**] Argument drawn from the *future* to urge diligence in the *present*; πρὶν ἢ ἐκτραχηλισθῆναι, προκατάλαβε πάντας αὐτούς, Chrys. It is singular that Beng. should force ἔσται 'erit et jam est,' as the allusion to the future is distinctly similar to that in 1 Tim. iv. 1, 2 Tim. ii. 16, 17, iii. 1. On ὑγιαίνουσα διδασκ., see notes on 1 Tim. i. 10.

ἀνέξονται] 'will not endure, put up with,' 'sordet iis doctrina vera quia eorum cupiditatibus adversatur,' Leo. Ἀνέχομαι occurs several times in St. Paul's epp., but usually with persons; comp. however 2 Thess. i. 4, ταῖς θλίψεσιν αἷς ἀνέχεσθε. In the following words observe the force of *ιδίας*; their *selfish* lusts (surely not 'inclinations,' Conyb. and Hows.) are what they follow in the choice of teachers.

ἐπισωρεύουσιν] 'will heap up,' 'will gather round them a rabble, a *surpenteón*, of teachers,' τὸ ἀδιάκριτον πλῆθος τῶν διδασκάλων διὰ τοῦ σωρεύουσιν ἐδήλωσε, Chrys. The compound form (ἐπὶ = 'hinzu,' addition, aggregation, Palm u. Rost, *Lex.* s.v. ἐπὶ, c. 4) only occurs here; the simple, ch. iii. 6, and Rom. xii. 20; add Cant. ii. 4 (Symm.).

κνηθόμενοι τὴν ἀκοήν] 'having itching ears,' Auth. Ver., 'prurientes auribus,' Vulg., both excellent translations; 'metaphora desumpta a scabiosis quibus cutis prurit adeo ut scalpendi libidine ardeant,' Suicer, *Thesaur.* s.v.: this itch for novelty, the false teachers gratified, comp. Philo, *Quod. Det.*

Pot. § 21, Vol. I. p. 205 (ed. Mang.), ἀποκναίουσι γοῦν [οἱ σοφισταὶ] ἡμῶν τὰ ὦτα. Κνήθω (connected with κνάω, Lobeck, *Phryg.* p. 254) in the active is 'to scratch,' in the middle 'to scratch oneself,' Arist. *Hist. An.* ix. 1, in the pass. 'to be scratched or tickled,' and thence (as appy. here) 'prurire' in a tropical sense, ζητεῖν τι ἀκοῦσαι καθ' ἡδονήν, Hesych., τέρποντας τὴν ἀκοήν ἐπιζητοῦντες, Chrys. Here Theod. and Theoph. (not Chrys., as De W. asserts), and so, it would seem, Goth., al.,—unless they read κνηθόντας, take κνηθωμ. as purely pass., paraphrasing it by *τερπόμενοι*: this does not seem so forcible; the Apostle does not appear to desire merely to notice the fact that they were having their ears tickled, but to mark the uneasy feeling that always was seeking to be gratified. A word of similar meaning, γαργαλίζω, is found occasionally in similar applications, comp. Lucian, *de Calumn.* 21, cited by Wetst. *in loc.* On the accus. ἀκοήν, see notes on 1 Tim. vi. 5.

4. **καὶ ἀπὸ κ. τ. λ.**] The result is a complete turning away from every doctrine of Christian truth; ὁρᾷς ὅτι οὐχ ὡς ἀγνοοῦντες σφάλλονται ἀλλ' ἔκοντες, Theophyl. On the *μῦθοι*, compare notes on 1 Tim. i. 4; it must be observed, however, that as the reference is future, their nature cannot be specifically defined; still, as throughout these epp., the errors of the future seem represented only as exaggerations and expansions of the present, the allusion is probably substantially the same. The use of the article (as in Tit. i. 14) is thus also

δὲ τοὺς μύθους ἐκτραπήσονται. 5 σὺ δὲ νῆφε ἐν πάσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν

more intelligible.


**ἐκτραπή-
σονται]** ‘will turn themselves aside,’ pass., appy. with a middle force, as in 1 Tim. i. 6, v. 15; see Winer, *Gr.* § 40. 2, p. 303, Krüger, *Sprachl.* § 52. 6, p. 361 sq., and the exx. in notes on 1 Tim. i. c.

5. **σὺ δέ]** ‘But do thou;’ in marked contrast to the false teachers; comp. ch. iii. 10.

νῆφε ἐν πάσιν] ‘be sober in all things,’ ‘sobrius esto,’ Ital., Goth., not ‘be watchful,’ Syr., Vulg. *Νήφειν* is connected with *γρηγορεῖν*, 1 Thess. v. 6, 1 Pet. v. 8, but is by no means synonymous with it (Huth.); both here and in all other passages in the N.T., it implies ‘sobriety’ literal or metaphorical; comp. notes on 1 Tim. iii. 2. Theodoret here, and the Greek expositors on other passages, all seem to refer it to ‘wakefulness,’ appy. of an intensive nature, *ἐπίτασις ἐγρηγόρσεως τὸ νήφειν*, Œcum. on 1 Thess. l. c., *νήφειν καὶ διεγγέρθαι*, ib. *in loc.*, and there are a few passages in later writers (e.g. Polyb. *Hist.* xvi. 21. 4, *ἐπιστάσεως καὶ νήψεως*), which seem to favour such a meaning; still, in the present case, and in the N.T. generally, there seem no sufficient grounds for departing from the regular use and applications of the word. The derivation is doubtful, but it does not seem improbable that the idea of *drinking* is involved in the root. Benfey (*Wurzellex.*, Vol. II. p. 74) derives it from *νη* and *ἐφ.* compared with Sanscr. *ap*, ‘water;’ comp. *eb-rius*.

κακοπάθησον] ‘suffer afflictions;’ aor. imp. following the pres. imp., possibly with some degree of emphasis; see notes on ver. 2, and on 1 Tim. vi. 12. **εὐαγγελιστοῦ]** ‘of an evangelist;’ the *εὐαγγελιστάς* did not form a special

and separate class, but were, generally, preachers of the Gospel in different countries, subordinates and missionaries of the Apostles; comp. Euseb. *Hist. Eccl.* iii. 27, *ἀποδημίας σπελλόμενοι*, ἔργον ἐπετέλουν εὐαγγελιστῶν, and see Suicer, *Thesaur.* s.v., Vol. I. p. 1234, and notes on Eph. iv. 11. This was the work to which Timothy was called when he journeyed with St. Paul, Acts xvi. 3; the same duties, as far as preaching the Gospel to all within the province of his ministration, still were to be performed. The sphere was only more circumscribed, but there would be many occasions on journeys, &c., ver. 9, when Timothy could resume the functions of an εὐαγγελ. in their fullest sense; comp. Taylor, *Episcopacy*, § 14, Hofmann, *Schriftb.* Vol. II. 2, p. 250. The term ἔργον has probably an allusion to the laborious nature of the duties, see notes on ch. ii. 15, and comp. exx. in Raphel, *Obs.*, Vol. II. p. 622.

**πληροφόρησον
διακονίαν]** ‘fully perform thy ministry;’ ‘ministerium tuum imple,’ Vulg.; *πλήροφ. τουτέστι πλήρωσον*, Chrys. Beza translates *πλήροφ.* somewhat artificially, ‘ministerium tui plenam fidem facito;’ i. e. ‘veris argumentis comproba;’ this is unnecessary, it is here nearly synonymous with, though perhaps a little stronger than *πλήρωσον*,  [absolve, adimpe], ‘usfullei,’ Goth.; comp. τὴν διακονίαν πληροῦν, Acts xii. 25, Col. iv. 17, see Suicer, *Thesaur.* s.v., Vol. II. p. 753. It appy. differs only from the more simple form in being a little more intensive in meaning.

6. **ἐγὼ γάρ]** ‘For I,’ *ἐγω*, with emphasis in reference to the preceding

σου πληροφορήσον. ⁶ Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ

σύ. The force of γὰρ is differently explained; it does not enforce the exhortation by showing Timothy he must soon rely on himself alone ('natare incipis sine cortice' Calv.), nor urge him to imitation, comp. ver. 7 (Heinr.), but as the concluding words of ver. 5 seem to confirm, urges him to additional zeal on account of the Apostle's departure; 'tuum est peregere quo cœpi,' Leo.

ἤδη σπένδομαι [*am already being poured out as a drink-offering*]; his present sufferings form the commencement of the 'libatio'; not 'I am now ready to be offered,' Auth. Ver., which slightly infringes on the exact force of ἤδη and σπένδ. The particle ἤδη is not simply equivalent to νῦν, but in its primary use appears rather to denote what is 'near to the here' (comp. Herod. III. 5, ἀπὸ ταύτης ἤδη Αἴγυπτος), and thence by an intelligible transition, 'what is near to the now,' calling attention to what is taking place 'on the spot' and 'at the moment,' e. g. Aristoph. *Ran.* 527, οὐ τάχ' ἀλλ' ἤδη ποιῶ; see esp. Palm u. Rost, *Lex.* s.v. 6, where this particle is well discussed. Klotz (*Devar.* Vol. II. p. 598) is thus far right in not referring ἤδη *originally* to time, but his derivation from ἤδη, 'novi,' is as hopeless as that of Hartung, *Partik.* Vol. I. p. 223, who refers the δὴ to the Sanscr. *dina* 'a day,' and makes the particle originally temporal; comp. Donalds. *Cratyl.* § 201. Σπένδομαι, delibor, Vulg. (not middle 'sanguinem meum libo,' Wahl), and certainly not 'aspergor vino,' sc. 'præparor (ad mortem,' Grot.), is not synon. with

θόβομαι, ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ 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καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκεν. 7 τὸν ἀγῶνα τὸν καλὸν ἡγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. 8 λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος,

of considerable weight, but perhaps scarcely sufficient to make it necessary to change the reading of *Tisch.* Nearly exactly the same may be said of τὸν καλὸν ἀγῶνα (*Lachm.*) in the next verse; see the crit. notes in *Tisch.*

ἐφέστηκεν [*is at hand*, Auth. Ver.; surely not 'hath been nigh at hand,' Hamm., nor 'ist vorhanden,' Luther, comp. Goth. 'atist' [adest], but 'stands by' (Acts xxii. 20), 'is all but here,' 'steht nahe bevor,' Huther; comp. Acts xxviii. 2, and notes on ver. 2.

7. τὸν ἀγῶνα τὸν καλόν] *'the good strife,'* scil. *πίστεως*; see 1 Tim. vi. 12. The repetition of the article with the epithet gives force and emphasis; οὗτος ὁ ἀγὼν καλός; ναί, φησὶν ὑπὲρ γὰρ Χρ. γίγνεται, Chrys.: comp. Green, *Gramm.* p. 165. The metaphor itself is thus nobly expanded by Chrys.; οὐδὲν τούτου βέλτιον τοῦ ἀγῶνος οὐ λαμβάνει τέλος ὁ στέφανος οὗτος· οὗτος οὐκ ἀπὸ κοινῶν ἐστίν, οὐκ ἔχει ἀνθρωπινὸν ἀγωνοθέτην, οὐκ ἔχει ἀνθρώπους θεατάς· ἀπὸ ἀγγέλων σύγκεται τὸ θεάτρον. How amply does this great expositor repay perusal. ἡγώνισμαι [*I have striven*]; the full force of the perfect is here very distinctly apparent; the struggle itself was now all but over, little more than the effects were remaining; 'notat actionem plane præteritam, quæ aut nunc ipsum, seu modo finita est, aut per effectus suos durat,' Poppo, *de emend. Matth. Gr.* p. 6: his character and claim to the crown were now fully established, see Green, *Gr.* ii. i. p. 23. The more general agonistic metaphor then passes into the more specific one of the course; πῶς δὲ τετέλεκε τὸν

δρόμον; τὴν οἰκουμένην ἅπασαν περιῆλθεν, Chrys.; '*finivi cursum non tam vitæ quam muneris*,' Leo. See esp. Acts xx. 24, where the Apostle expresses his resolution to do, what now he is able to speak of as done, sc. *τελειῶσαι τὸν δρόμον μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ* (*Tisch.*)

τετήρηκα τὴν πίστιν] [*I have kept the faith*]; the faith entrusted to me I have kept as a sacred and inviolable deposit; comp. 2 Tim. i. 14. Πίστις is not 'fidelity' (Kypke, *Obs.* Vol. ii. p. 375, *Raphel Annot.* Vol. ii. p. 623), but 'faith' in its usual and proper sense; '*res bis per metaphoram expressa nunc tertio loco exprimitur proprie*,' Beng. In this noble passage, so calculated to cheer the sorrowing heart of Timothy (Chrys.), yea, so full of unutterable consolation to every thoughtful Christian, Chrysostom confesses to have long felt a difficulty (ἀπορῶν διετέλουν); and even still De Wette finds in it only an opposition to the Apostle's usual humility (1 Cor. iv. 3 sq.), and but a doubtful adaptation of Phil. iii. 12 sq. It is true in both passages the same metaphor is used; but the circumstances and application are wholly different; in the one case it is the trembling anxiety of the watchful, labouring minister, in the other, it is the blessed assurance vouchsafed to the toilworn, dying servant of the Lord; see esp. Waterl. *Sermon* xxv., Vol. v. p. 679, Hammond, *Pract. Catech.* i. 3, p. 41 (*Angl. Cath. Libr.*), also Neander, *Planting*, Vol. i. p. 346 (Bohn).

8. λοιπὸν is not for τοῦ λοιποῦ or τὸ λοιπόν, as any reference, whether

ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος

to a period in the future, or to duration in the future (see notes on *Gal.* vi. 17), would not accord with the present passages; nor can it be for *ἥδη*, which, if admissible in later writers (Schæfer, *Longin.* p. 400, cited by De W.), is not demonstrable in St. Paul's epp. The context seems to show that it is in its most literal meaning, 'quod reliquum est' (Beza), sufficiently exactly preserved in transl.

by the Syr. ܐܢܝ ܢܘ [a nunc], 'henceforth,' Auth. Ver. This adverbial adjective is very frequently used in Polybius; often, as here, at the beginning of sentences, e. g. *Hist.* II. 68. 9, IV. 32. 5, X. 45. 2, but usually in the sense 'proinde igitur,' and answering to our 'further,' 'furthermore;' a more distinctly temporal use occurs *Hist.* I. 12. 4, where it is carried on by τὸ δὲ τελευταῖον.

ἀπόκειται] 'is reserved;' the verb ἀποκεῖσθαι is applied both to future rewards, as here and Col. i. 5, ἐλπίδα τὴν ἀποκειμ. ἐν τοῖς οὐρανοῖς (comp. Matth. vi. 20, xix. 21), and to future punishments (Plato, *Locr.* § 12, p. 104 D), and in fact to anything which is set aside, as it were a treasure, for future uses and applications; comp. Philo, *Quod. Det. Pot.* § 34, Vol. I. p. 216 (ed. Mang.). καθάπερ τὰ ἀποκειμένα ἐν σκοτῷ κέκρυπται, comp. Kypke, *Obs.* Vol. II. p. 360.

ὁ τῆς δικαιοσύνης στέφ.] 'the crown of righteousness,' resumption of the former metaphor. The genitival relation is not perfectly clear, owing to the different meanings which δικαιοσύνη may receive. As this subst. appears in all cases in these epistles to have not a dogmatical, but a practical reference (see notes on 1 Tim. vi. 11), sc. τὴν καθόλου ἀρετὴν, Chrys. the

gen. will most naturally be *objecti*, 'the crown for which (so to speak) δικαιοσύνη has a claim,' βραβεῖον διδόμενον εἰς τὴν δικαιοσύνην, Coray (Romaic), and is in fact a sort of (proleptic) gen. *possessivus*; comp. Krüger, *Sprachl.* § 47. 7. 6 sq. Huther and Leo, with less probability, make it the gen. of *apposition*, comparing James i. 12, 1 Pet. v. 4, Rev. ii. 10, where, however, ζῶη and δόξα are not strictly analogous with the present use of δικαιοσύνη.

ἀποδώσει] 'will give,' 'reddet,' Vulg. There is not in ἀπὸ necessarily any sense of *due*, ὥσπερ τινα ὀφειλὴν καὶ χρεός, Theophyl., though this meaning might be grammatically sustained, comp. Winer, *de Verb. Comp.* IV. p. 13. The preposition only seems to allude to the reward as having been laid up, and taken as out of some reserved treasures; 'ibi hujus verbi sedes propria est, ubi quid de aliquâ copiâ das,' Winer, p. 12; comp. in a contrary sense, Rom. ii. 6, and see notes on *Gal.* iv. 5.

ἐν ἐκείνῃ τῇ ἡμ.] 'in that day,' scil. of final retribution. The expression ἐκείνη ἡ ἡμέρα is used three times in this epistle, ch. i. 12, 18, and once in 2 Thess. i. 10, there referring more exclusively to the coming of the Lord; see Reuss, *Theol. Chret.* IV. 21, Vol. II. p. 243. The following words, ὁ δίκαιος κριτής, stand in apposition to ὁ Κύριος with great weight and emphasis; how this declaration of God's justice is out of harmony with St. Paul's views of grace (De W.), it is difficult to conceive. The Apostle, as Huther well observes, uses the δικαία κρῖσις Θεοῦ not only as a ground of warning, but even of consolation; see 2 Thess. i. 5.

τοῖς ἡγαπηκόσιν κ. τ. λ.] 'who have loved

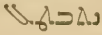
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν
τὴν ἐπιφάνειαν αὐτοῦ.

Come to me; all except
Luke are absent on mis-
sions. Beware of Alex-
ander. At my
defence my friends de-
serted me, but the Lord
stood by me.

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως.

10 Δημᾶς γάρ με ἐγκατέλιπεν, ἀγαπήσας
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσα-

(and do love), *His appearing*, scil. His second ἐπιφάνεια: not His first coming in the flesh (ch. i. 10), nor the first and second (Beng.), but, as the context requires, only the latter. The perf. is not here 'in the sense of a present,' Huther; it is only thus far present that it points to the persistence of the feeling; it was a love ἐν ἀθαρσίᾳ (Eph. vi. 24, and see notes), that beginning in the past was alike present and enduring; comp. Green, *Gramm.* p. 319. There is no need to give ἀγαπᾶν the sense of 'longing for' (Beza, Wiesing.); it is simply 'diligere,' and implies a combined feeling of reverence and love, 'inest notio admirandi et colendi,' Tittm. *Synon.* I. p. 55; see also Trench, *Synon.* § 12. In a practical point of view, the remark of Calv. is gravely suggestive; 'e fidelium numero excludit, quibus formidabilis est Christi adventus:' thus then we may truly say with Leo, 'habemus hic lapidem Lydium, quo examinemus corda nostra.'

9. σπούδασον] 'earnestly endeavour,' 'do thy best,' 

[curæ sit] Syr.; comp. ver. 21, Tit. iii. 12. There is scarcely a pleonasm in the expression σπούδασον—ταχέως (Winer, *Gr.* § 67, p. 685), as σπουδάξαι involves more the idea of earnest and diligent endeavour than that of mere haste (σπεύδειν), though the latter meaning is also sometimes found, e.g. Aristoph. *Thesm.* 572, ἐσπουδακῆναι προστρέχει, al.: thus then, as a general rule, σπεύδειν est festinare

(de tempore) σπουδάξαι properare, i.e. festinanter et sedulo aliquid facere,' Tittm. *Synon.* I. p. 190. According to Pott, *Etym. Forsch.* Vol. I. p. 239, the fundamental idea of both verbs is 'premere,' 'pressare.' On the strengthened vowel (*guna*), see Donalds. *Cratyl.* § 223.

ταχέως] More fully explained in ver. 21, πρὸ χειμῶνος. It is singular that so intelligent a commentator as De W. should represent this invitation as the main object of the letter (*Einleit.* § 3); surely the solemn and prophetic warnings of the previous chapters cannot be merely 'obiter dicta.'

10. Δημᾶς] Mentioned with St. Luke (Col. iv. 14) as sending salutations to the Colossians, and with the same evangelist and others, as a συνεργός (Philem. 24). Mournful and unmanly as the conduct of Demas is here described to be, there seems no just reason for ascribing to him utter apostacy (Epiph. *Hær.* 51. 6); he left the Apostle in his trials and sufferings (ἐγκατέλιπεν) because he loved safety and ease and the fleeting pleasures of this world (τὸν νῦν αἰῶνα), and had not the Christian fortitude to share the dangers, or the Christian love to minister to the sufferings of the nearly desolate Apostle; τῆς ἀνέσεως ἐρασθεῖς, τοῦ ἀκινδύνου καὶ τοῦ ἀσφαλούς, μάλλον εἴλετο οἴκου τρυφᾶν ἢ μετ' ἐμοῦ ταλαιπωρεῖσθαι καὶ συνδιαφέρειν μοι τοὺς παρόντας κινδύνους, Chrys.; see Mosheim, *de Reb. Christ.* § 60, p. 174, and comp. Taylor, *Duct. Dub.* I. 2. 5. 19, who, however, makes the singular mistake of asserting (from

λονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν
 11 Λουκᾶς ἐστὶ μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε

11. ἀγε] So CDEFGJK; Chrys. al. (Griesb., Scholz, Lachm., (ed. maj.) *Huther* and appy. *Wiesing*). The aor. ἀγαγε is adopted by *Tisch.* (ed. 1 and 2) on the authority of A; 31. 71 al. Theodoret Dam. (Lachm. stereotype ed.) It can scarcely be doubted that this is insufficient authority for the change, and that *Lachm.* was quite right in the alteration adopted in his larger edition.

Col. and Philem.) that Demas returned to his duty. The name is probably a shortened form of Demetrius; comp. Winer, *RWB.* s.v. Vol. I. p. 264. ἐγκατέλιπεν]

'forsook,' the compound form seems here to imply leaving behind in his troubles and dangers; comp. ver. 16, 2 Cor. iv. 9, and esp. Plato, *Symp.* 179 A, ἐγκαταλιπεῖν ἢ μὴ βοηθῆσαι κινδυνεύοντι. This meaning, however, must not always be pressed, as there are several instances, esp. in later Greek, in which ἐγκαταλ. seems scarcely different from καταλ.; see Ellendt, on Arrian, *Alex.* I. 20. 6, p. 100. ἀγαπήσας] 'because he loved,' causal participle, Donalds.

Gr. § 616; his love of the world was the cause of his leaving. There is an apparent contrast between this clause and ἡγαπήκωσιν τὴν ἐπιφ., ver. 8; 'luctuosum antitheton,' Beng.

τὸν νῦν αἰῶνα] 'the present world,' 'the present (evil) course of things.' On the meaning of αἰών, see notes on *Eph.* ii. 2. Beside the regular temporal meaning [Syr. ܡܕܢܐ] which

is always more or less apparent in the word, an ethical meaning (as here) may often be traced; see Reuss, *Theol. Chret.* IV. 20, Vol. II. p. 228.

Θεσσαλονίκη] Probably his home; εἰλετό οἶκοι τρυφᾶν, Chrysost.

Κρήσκης] Of Crescens nothing is known; the accounts of his having been a preacher in Galatia (Const. Apost. VII. 46, Vol. I. p. 385, ed.

Cot.), or in Gaul (Epiph.) and having founded the church of Vienna are mere legendary glosses on this passage. The reading Γαλλίαν in C, al. (5); . . . Amit.* *Æth.* . . . Euseb. Theod. (Mops.), Epiphanius, Hier., is probably due to these current traditions.

Δαλματίαν] A part of Illyria on the eastern coast of the Adriatic, lying south-east of Liburnia, and mainly bounded by the Bebii Montes on the north and the river Drinus to the east: the principal cities were Salona (on the coast), and Narona inland; comp. Plin. *Nat. Hist.* III. 26, Cellarius, *Notit. Lib.* II. 8, Vol. I. p. 614, and Forbiger, *Alt. Geogr.* § 121, Vol. III. p. 838.

11. Λουκᾶς] Comp. Col. iv. 14, Philem. 24; the evangelist accompanied St. Paul on his second missionary journey, Acts xvi. 10; again goes with him to Asia (Acts xx. 6), and Jerusalem (Acts xxi. 15), and is with him during his captivity at Cæsarea (Acts xxiv. 23). and his first captivity at Rome (Acts xxviii. 16). Of the later history of St. Luke nothing certain is known; according to Epiphanius (*Hæc.* LI. 11), he is said to have preached principally in Gaul; see Winer, *RWB.* s.v. Vol. II. p. 35, and comp. the modern continuation of the *Acta Sanct.* (Octr. 18) Vol. VIII. p. 295 sq. The name is probably a contraction of Λουκανός, and is said to indicate that he was either a slave or a 'libertus,' see Lobeck's article on substantives in

μετὰ σεαυτοῦ ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.
 12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἑφέσον. 13 Τὸν φερόνην,

-ās, in Wolf, *Analecta Lit.* Vol. II. p. 47 sq.

Μάρκον] The Evangelist St. Mark was converted appy. by St. Peter (1 Pet. v. 13); he, however, accompanied St. Paul and his ἀνεψιὸς St. Barnabas on their first missionary journey (Acts xii. 25), but departed from them (Acts xv. 38) and was the cause of the dissension between the Apostle and St. Barnabas (ver. 39). He was again with St. Paul (Col. iv. 10), and, lastly, here is invited to again come to him, having been a short time previously (if we adopt Wieseler's date for 1 Pet., A.D. 62) with St. Peter (1 Pet. v. 13). Of his after history nothing certain is known; the most current tradition assigns his latest labours to Egypt and Alexandria, Epiph. *Hær.* 51; comp. *Acta Sanct.* (April) Vol. III. p. 351.

ἀναλαβών] '*having taken (to thee);*' in this present use of the compound the primary local force of ἀνά (more clearly seen Eph. vi. 13, 16) is somewhat obscured (comp. ἀναδιδόναι), though still not to be wholly passed over; Timothy was to take to himself as a companion the evangelist; see Winer, *de Verb. Comp.* Fasc. III. p. 1, who very clearly defines the two uses of this prep. in composition, (a) the usual physical sense; (b) the derivative sense, involving the ideas of return or repetition.

εὐχρηστος] '*serviceable,*' ch. ii. 21; possibly, as Grot. suggests, on account of his knowledge of Latin; though, more probably in reference to assistance in preaching the Gospel; εἰς τὴν διακονίαν τοῦ εὐαγγελίου· καὶ γὰρ ἐν δεσμοῖς ὧν οὐκ ἔλγχε [Παῦλος] κηρύττων, Chrysost. The translation of the Auth. Vers. '*for the ministry*' (objected to

by Conyb. and Hows.), may thus be defended; the omission of the art. (after the prep.) of course causing no difficulty, Winer, *Gr.* § 18. 2. b. On the whole, however, it is perhaps more exact to retain a neutral translation '*for ministering,*' which, while it does not exclude other services, may still leave the idea of the εὐαγγελικὴ διακονία fairly prominent.

12. **Τυχικὸν δέ**] '*but Tychicus;*' the δέ appears to refer to a suppressed thought; not, however, to one suggested by ver. 11 (Wieseler, *Chronol.* p. 428), but, as the more immediate context seems to require, by ver. 12, εὐχρηστος κ.τ.λ.; '*bring Mark, I need one who is εὐχρ.;*' I had one in Tychicus (Eph. vi. 21), *but* he is gone.' The chronology is here not without difficulty. Tychicus, who was with the Apostle on his third missionary journey, and went before him to Troas (Acts xx. 5), is mentioned (Eph. vi. 21, Col. iv. 7) as sent by St. Paul into Asia to comfort the hearts of his converts. Now, as the epp. to the Eph. and Coloss. cannot with any show of reason be assumed as contemporaneous with the present ep., we must assume that this was a second mission to Ephesus, the object of which however is unknown. The first mission took place at the Apostle's first captivity at Rome; this, it would seem, takes place at a *second* and final captivity. We thus take for granted that the Apostle was *twice* in prison at Rome. Without entering into a discussion which would overstep the limits of this commentary, it may be enough to remark that though denied by Wieseler (*Chronol.* p. 472 sq), and but doubtfully noticed by Winer,

ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ

RWB. Vol. II. p. 220 (ed. 3), the ancient opinion of a second imprisonment (Euseb. *Hist.* II. 22) is in such perfect harmony with the notices in these epp., and has, to say the least, such *very plausible* external arguments in its favour, that it does seem to remain far the most satisfactory of all the hypotheses that have as yet been advanced; see esp. Neander, *Planting*, ch. x. Vol. I. p. 331 sq. (Bohn), Wiesinger, *Einleit.* § 3, p. 576.

εἰς Ἐφεσον] These words have been urged by Theodore and De W. as affording a hint that Timothy was not then at Ephesus; comp. Tit. iii. 12, πρὸς σέ. This is perhaps doubtful; comp. Wieseler, *Chronol.* p. 462. This latter writer taking ἀπέστειλα as an epistolary aor. conceives that Tych. was the bearer of *this* letter (see *Chronol.* p. 428); this, again, is very doubtful, and in many respects a very unsatisfactory hypothesis. Does the language wholly forbid the conjecture that Tychicus was the bearer of the *first* epistle? It has been frequently remarked in these notes that the first ep. seems to have been written at no great distance of time from the second.

13. φελόνην] ‘*cloak*,’ Auth. Ver., ‘penulam,’ Vulg., Goth., a long thick and appy. sleeveless cloak, with only an opening for the head, Smith, *Dict. Antiq.* s.v.; φελόνην ἐνταῦθα τὸ ἱμάτιον λέγει τινὲς δέ [Syr. al.] φασὶ τὸ γλωσσόκομον, ἔνθα τὰ βιβλία ἔκειτο, Chrys. There seems no reason to depart from the former and usual sense; the second interpr. noticed by Chrysost., ‘case for writings,’ (ܩܠܕܐܐܝܐ Syr., Wieseler, *Chronol.* p. 423), was probably only an interpr. suggested by the connexion, and by

the thought that the Apostle would not have been likely to mention an article so comparatively unimportant as a cloak, esp. when near his death. One reason, at any rate, seems suggested by ver. 21, πρὸ χειμῶνος. The word is found in several other passages, e.g. Poll. *Onomast.* VII. 65, Athen. *Deipn.* III. p. 97, Arrian, *Epict.* IV. 8; see also Suicer, *Thesaur.* s.v. Vol. II. p. 1422, who, however, with but little probability seems to advocate *two* forms, φαινόλης and φελόνης (comp. Hesych.) deriving appy. the former from φαίνω and the second from φελλός, ‘pellis.’ There is indeed an almost hopeless confusion among the Greek lexicographers on this word or words, some making φαίλωνης (Suid.), aliter φελόνης (*Etym.* M.), to be the γλωσσόκομον, and φαινόλης (Suid.), or yet again, φενόλης (Suid.), to be the cloak. On the whole, it seems probable that the true form is φαινόλης, and that it is derived from the Latin ‘pænula;’ Rost u. Palm, *Lex.* s.v., not vice versâ, as in Voss, *Etymol.* s.v. Here *Tisch.* rightly adopts the orthography best supported by MS. authority, There is a special treatise on the ‘pænula’ by Bartholinus in Grævius, *Antiq. Rom.* Vol. VI. p. 1167 sq., and abundant archæological notices and references in Wolf, *Cur. Phil. in loc.*

καὶ τὰ βιβλία] Τί δὲ αὐτῷ τῶν βιβλίων ἔδει μέλλοντι ἀποδημεῖν πρὸς τὸν Θεόν; καὶ μάλιστα ἔδει, ὥστε αὐτὰ τοῖς πιστοῖς παραθέσθαι, καὶ ἀντὶ τῆς αὐτοῦ διδασκαλίας ἔχειν αὐτά, Chrysost.: more probably, perhaps, books generally, Bull, *Serm.* XV. p. 180 (Oxf. 1844). It is, however, useless to guess at either the contents of the βιβλία, or the reasons for the request. μάλιστα

τὰ βιβλία, μάλιστα τὰς μεμβράνας. ¹⁴ Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδῶν αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ. ¹⁵ ὃν καὶ σὺ φυλάσσου, λίαν γὰρ

τὰς μεμβρ.] ‘*especially the parchments*,’ the former were probably written on papyrus, the latter on parchment, ‘membrana’ (membrum, membrana cutis), Hug, *Einl.* Vol. I. § 11. See also Suicer, *Thesaur.* s.v. and Smith, *Dict. Antiq.* s.v. It is not wholly improbable, as the μάλιστα seems to indicate, that the parchments were writings, whether ‘adversaria’ or otherwise, of the Apostle himself, Bull, *Serm.* xv. p. 183. Of Carpus nothing is known, nor of the journey to Troas; it certainly could not have been that mentioned Acts xx. 6, a visit more than six years anterior.

14. Ἀλέξανδρος] See notes on 1 Tim. i. 20; whether this evil man was then at Ephesus or not cannot be determined; the former supposition is perhaps most probable; see Wieseler, *Chronol.* p. 463.

πολλὰ κ.τ.λ.] ‘*showed me much ill treatment*,’ ‘*multa mihi mala ostendit*,’ Ital., Vulg. [mala mihi]; ἔθλιψέ με διαφόρως, Chrys. The transl. ‘hath (?) shown much ill feeling’ (Peile), is unnecessarily restricted, and that of Conyb. and Hows., ‘charged me with much evil’ (forensic use of the *active*), in a high degree improbable. The ‘dynamic’ middle (Krüger, *Sprachl.* § 52. 8. 5), ἐνδείξασθαι with a dat. *personæ* and acc. *rei* is frequently used both in a good (e.g. Demosth. (?) *Halonn.* 87) and a bad sense (Gen. I. 15, 17), and seems clearly to point to the exhibition of outward acts of injury and wrong to the Apostle.

ἀποδῶν] ‘*may the Lord reward him according to his works*,’ πρόβῳσις ἐστίν, οὐκ ἀρά, Theodoret. Even this limitation is not necessary: St.

Paul might properly wish that one who had so withstood the cause of the Gospel (ἡμετέροις λόγοις, see below, ver. 15), and who had as yet shown no symptom of repentance (ὃν καὶ σὺ κ.τ.λ.) might be rewarded according to *his works*. On the late and incorrect form ἀποδῶν for ἀποδοίη, comp. Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Maced.* p. 52. The reading is not perfectly certain; the future ἀποδώσει is supported by *very* strong external authority, ACD*E*FG; 15 mss.; . . . Boern., Vulg., al. (*Griesb., Scholz, Lachm.*); still as dogmatical reasons might so very naturally suggest the change of the opt. into the fut., while no plausible reason can be alleged for the converse,—as again, there are no paradiplomatic arguments (Pref. to *Gal.* p. xvi) in favour of the change to the fut., while there are some for the change to the opt. (the reading, -δωσει may have been a correction of -δωει, comp. Mill, *Prolegom.* p. 49), we seem justified in retaining ἀποδῶν, with D***E**JK; great majority of mss. Clarom., Sangerm., Amit. al. *Tischendorf* (ed. 2) has thus appy. with judgment reversed the reading of his first ed.; so De W. and Wiesing.

15. ὃν καὶ σὺ κ.τ.λ.] This seems to confirm the supposition that Alexander was then at Ephesus (see ver. 14); unless we also adopt the not *very* probable opinion of Theod., noticed in notes on ver. 12, that Timothy was not now at Ephesus.

λίαν γὰρ κ.τ.λ.] Reason why Timothy should beware of Alexander. The ἡμετέροι λόγοι may allude to the defence which St. Paul made, and which Alexander

ἀνθέστηκεν τοῖς ἡμετέροις λόγοις. ¹⁶ Ἐν τῇ
 πρώτη μου ἀπολογίᾳ οὐδεὶς μοι συμπαραγέμετο, ἀλλὰ
 πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖν· ¹⁷ ὁ δὲ
 Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ

opposed (see Wieseler, *Chronol.* p. 464); Alexander must then be conceived (if originally from Ephesus) to have gone to Rome and returned again. It must be observed, however, that the studied connexion of this clause with ὃν καὶ σὺ κ. τ. λ. rather than with πολλὰ μοι κ. τ. λ., seems rather to militate against this supposition, and to suggest a more general reference; τοῖς τοῦ εὐαγγελίου λόγοις.

16. ἐν τῇ πρώτῃ κ. τ. λ.] 'at my first defence;' comp. Phil. i. 7, but observe that there τῇ ἀπολ., on account of the article, must be connected with τοῦ εὐαγγελίου, and that the circumstances alluded to are in all probability wholly different. Timothy was then appy. with him (Phil. i. 1); now he is informing him of something new, and which happened at his last imprisonment, see Neander, *Planting*, Vol. I. p. 334 (Bohn). This ἀπολ. πρώτη was in all probability the 'actio prima,' after which, as a 'non liquet' (see Smith, *Dict. Antiq.* s.v. 'Judex') had been returned, an 'ampliatio' (comp. ἀνεβάλετο, Acts xxiv. 22), had succeeded, during which the Apostle is now writing; see esp. Wieseler, *Chronol.* p. 409 sq., and comp. Rein, *Rom. Privatrecht*, v. 2. 6, p. 450.

συμπαραγέμετο] 'stood forward with me,' 'adfruit,' Vulg., scil. as a 'patronus' to plead in my defence, or more probably as an 'advocatus' to support by his counsel; comp. Demosth. (?) *Neur.* 1369, συμπαραγενόμενος αὐτῷ δοκιμαζομένῳ, and, as regards the practice of Christians supporting and comforting their brethren in prison, Lucian, *de*

Morte Peregr. § 13. Examples of the similarly forensic expressions παραγίγνεσθαι τινι, παρῆναι τινι, are cited by Elsner, *Obs.* Vol. I. p. 319. On the respective offices and duties of 'advocatus' and 'patronus' (not appy. apprehended rightly by Conyb. and Hows., Vol. II. p. 487), see Rein, *Rom. Privatrecht*, v. I. 3, p. 425.

ἐγκατέλιπον] On the meaning of this compound, see notes on ver. 10. The reason of the desertion was obviously fear; οὐ κακοῦθειας ἦν ἀλλὰ δειλίας ἡ ὑποχώρησις, Theod. The knowledge of this suggests the clause, μὴ αὐτοῖς λογισθεῖν, in which the Apostle's pardon is blended with his charitable prayer; 'may God forgive them even as I do.' The reading of ACD***FGJ, appears simply due to itacism; so again, ἀπέλειπον, with CJ al. in ver. 20: see Tisch. *Prolegom.*, p. xxii.

17. ὁ δὲ Κύριος] In marked contrast to ver. 16; 'man, even my friends, deserted me; nevertheless, my Lord stood by me.'

ἐνεδυνάμωσεν] 'gave me inward strength,' i. e. παρρησίαν ἐχαρίσατο, οὐκ ἀφῆκε καταπεσεῖν, Chrysost.; see notes on 1 Tim. i. 12. The purpose of the ἐνδυνάμωσις then follows. As ever, the Apostle loses all thought and feeling of self, and sees only in the gracious aid ministered to him a higher and a greater purpose; so Chrys., and after him Theophyl. and Œcum.

πληροφορηθῇ] 'might be fully performed, fulfilled,' 'adimpleatur,' Ital., Syr., not 'might be fully known,' Auth. Ver., 'certioraretur,' Beza. There seems no reason to depart here from the meaning

κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη καὶ ἐρρύσθην ἐκ στόματος λέοντος. ¹⁸ ῥύσεται με ὁ Κύριος

assigned to πληροφορ. in verse 5 (see notes); the κήρυγμα (observe not εὐαγγέλιον) was indeed *fully performed*, when in the capital of the world, at the highest earthly tribunal, possibly in the Roman forum (Dio. Cass. LVII. 7, LX. 4,—after Claudius however, doubtful), and certainly before a Roman multitude, Paul the prisoner of the Lord spake for himself, and for the Gospel; see Wieseler, *Chronol.* p. 476, who has illustrated and defended this application with much ability.

καὶ ἀκούσωσιν]

Further amplification of the preceding words; not in reference to any preachings after his *first* captivity (comp. Theodoret, De W.), but simply in connexion with his public ἀπολογία in this his *second* captivity. The position of ἵνα, after παρέστη καὶ ἐνεδ. rather than after ἐρρύσθην, seems certainly to confirm this: see Wieseler, *Chronol.* p. 476. The reading of Rec. ἀκούσῃ (with JK; al. Chrys. Theod.), is only a grammatical correction.

καὶ ἐρρύσθην] ‘and I was rescued;’ second and further act of the Lord towards His servant; He inspired him with strength, and further, rescued him. The aor. is purely passive; several of these ‘deponentia media,’ e. g. θεάομαι, ἰδομαι, χαρίζομαι κ. τ. λ. have besides an aor. med., an aor. in the pass. form which (unlike ἡβουλήθην, ἡδυνήθην κ. τ. λ.) is *completely* passive in sense; comp. ἐθεάθην, Matth. vi. 1, Mark xvi. 11, ἰδόθην, Matth. viii. 13, ἐχαρίσθην, 1 Cor. ii. 12, Phil. i. 29, and see further exx. in Winer, *Gr.* § 39. 7, p. 400.

ἐκ

στόματος λέοντος is very differently explained. The *least* probable interpr. seems a reference to the lions of the amphitheatre (Mosheim, and

even Neand. *Plant.*, Vol. I. p. 345, note), the *most* probable, perhaps, that of the later expositors (De W., Huth. al.), that it is a figurative expression for the greatest danger, ‘generaliter periculum,’ Calv. comp. 1 Cor. xv. 32, ἐθνημιμάχησα (see Meyer *in loc.*), Ignat. *Rom.* § 5, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ, where the somewhat parallel allusions are similarly figurative. The most current interpr. is that of the Greek commentt., who refer the expression to Nero; λέοντα γὰρ τὸν Νέρωνα φησι διὰ τὸ θηριῶδες, Chrys. al., but it is doubtful whether he was then at Rome; see Pearson, *Ann. Paul.*, Vol. I. p. 395 (ed. Churton), who consequently transfers it to Helius Caesareanus. Wieseler finds in λέων the principal accuser (*Chronol.* p. 476); alii alia. Leo, with very good sense, retracts in his preface, p. xxxviii., his previous reference of λέων to Nero: the omission of the article (which might have been expected as Joseph. *Antiq.* xviii. 16. 10, τέθνηκεν ὁ λέων) cannot indeed be pressed as it might be due to correlation (Middleton, *Art.* III. 3. 7, p. 49, ed. Rose); it may be said, however, that it is highly probable that if Nero, or a definite person (human or spiritual, e. g. Satan), had been here meant, it would have been inserted, as in the exx. in Winer, *Gr.* § 18. 2. b, p. 143. The most pertinent remark is that of Huth., that it is to the στόμα λέοντος (Löwenrachen), not to the λέων that the attention is principally directed.

18. ῥύσεται κ. τ. λ.] ‘The Lord shall rescue me from every evil work;’ continuation of the foregoing declaration, in a somewhat changed application: καί, which would make the con-

ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Salutations and personal notices.

19 Ὑσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ

nexion more close, is rightly omitted by *Lachm.* and *Tisch.*, with ACD* ; d. e. Vulg., Copt., Arm., al. The change of prep. (curiously enough not noticed by appy. any commentator) points more generally to the *removal from* (see Winer, *Gr.* § 51, s.v. p. 443, comp. with p. 437) all the evil efforts that were directed against the Apostle and the evil influences around him,—not merely all that threatened him personally, but all that, in his person, thwarted the Gospel. Thus *πὸνηρος* retains its proper sense of ‘active wickedness’ (see Trench, *Synon.* § 11), and *ἔργον* its more usual sense. Most modern commentators (except Wiesing.), following Chrys. al., either explain *παντὸς ἔργ. πον.* as *παντὸς ἁμαρτήματος*, in reference to St. Paul, —a change from the objective in ver. 17 to the subjective which is not very satisfactory,—or take *ἔργον* as = *πρᾶγμα*, *χρῆμα*, a meaning which, though defensible (see exx. in Palm u. Rost, *Lex.* s.v.), is not necessary. There is no declaration that the Apostle shall be rescued out of his dangers, which would be inconsistent with ver. 6 ; it is only said in effect in ver. 7, 8, that he shall be removed from the sphere of evil in every form: ‘decolabitur? liberabitur, liberante Domino,’ Beng. The transition to the next clause, from the *ἀπὸ* to the *εἰς*, is thus very easy and natural.

σώσει εἰς] ‘shall save me into:’ a *prægnans constructio*, ‘shall save and place me in,’ comp. ch. ii. 26, and see further exx. in Winer, *Gr.* § 66, III. e, p. 677. There is no reason for modifying *σῶζειν* (scil. *ἄξει με εἰς*

κ. τ. λ., Coray, comp. Eurip. *Iph. T.* 1069), or for referring it *merely* to preservation from earthly troubles, as Reuss, *Theol. Chret.* iv. 22, Vol. II. p. 251. In the following words, it has been urged by De Wette and others that we have a thought foreign to St. Paul. Surely this is an ill-considered statement: though the mere expression *ἡ βασιλ. ἡ ἐπουρ.* may not occur again in the N.T., yet the idea of a *present* sovereignty and kingdom of Christ in heaven is conveyed in some passages (Eph. i. 20, Col. iii. 1), and expressed in others (1 Cor. xv. 25, *βασιλεύειν*) too plainly to give any cause for difficulty in the present case ; comp. Pearson, *Creed*, Art. II. and VI., Vol. I. p. 124, 328 (ed. Burt.) Had this expression appeared in any other than one of the Past. epp., it would have passed unchallenged. On the term *ἐπουράνιος*, comp. notes on *Eph.* i. 3. ᾧ ἡ δόξα κ. τ. λ.]

Observe especially this doxology to *Christ* ; *ἰδοὺ δοξολογία τοῦ Τιοῦ ὡς καὶ τοῦ Πατρὸς*, οὗτος γὰρ ὁ Κύριος, Theophyl. Waterland might have added this, *Def. of Queries*, xvii., Vol. I. p. 423. On the expression *εἰς τοὺς αἰῶνας τῶν αἰώνων*, see notes on *Gal.* i. 5.

19. Πρίσκαν καὶ Ἀκύλαν] Prisca or Priscilla (like Livia or Livilla, Drusa or Drusilla, West. on *Rom.* xvi. 2) was the wife of Aquila of Pontus. They became first known to the Apostle in Corinth (Acts xviii. 2), whither they had come from Rome on account of the edict of Claudius ; the Apostle abode with them as being *ὁμότεχνοι*, and took them with him to

τὸν Ὀνησιφόρον οἶκον. ²⁰ Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. ²¹ Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε

Syria (ver. 18). They were with him at Ephesus (surely not at Corinth! Huther) when he wrote 1 Cor. (see ch. xvi. 19), and are again noticed as being at Rome (Rom. xvi. 3) where they had probably gone temporarily, *perhaps* for purposes of trade; of their after history nothing is known, see Winer, *RWB.* s.v. 'Aquila,' Vol. I. p. 73, and Herzog, *Real-Encycl.* Vol. I. p. 456, who, however, ascribes their migrations to the difficulties and troubles encountered in preaching the Gospel.

τὸν Ὀνησ. οἶκον]

See notes on ch. i. 16. Onesiphorus is said to have been bishop of Corone in Messenia; Fabricius, *Lux Evang.* p. 117 (cited by Winer). This however must be considered highly doubtful.

20. Ἐραστος] A Christian of this name is mentioned as *οἰκονόμος* (*archarius*) of Corinth, Rom. xvi. 23. Mention is again made of an Erastus as having been sent from Ephesus to Macedonia with Timothy, Acts xix. 22. Whether these passages relate to the same person cannot be positively determined; but it may be said, in spite of the positive assertion of Wieseler (*Chronol.* p. 471) to the contrary, that the identity of the Erastus of Corinth and Erastus the missionary seems very doubtful. It is scarcely likely that the *οἰκονόμος* of Corinth would be able to act as a *διακονῶν* (Acts l. c.); see Meyer, *Rom. l. c.*, and Winer, *RWB.* s.v. Vol. I. p. 335; so also Neand. *Planting*, Vol. I. p. 334 (Bohn). It is perhaps more probable, from the expression *ἔμεινεν ἐν Κορίνθῳ*, that the *present* Erastus was identical with Erastus of Corinth; comp. Huther. All however is conjecture.

Τρόφιμον] '*Trophimus*;' a Gentile Christian of Ephesus, who accompanied St. Paul (on his third missionary journey) from Troas (Acts xx. 4) to Miletus, Syria, and ultimately, Jerusalem, where his presence was the cause of an uproar (Acts xxi. 29). Legendary history says that he was beheaded under Nero, *Menolog. Græc.* Vol. III. p. 57 (cited by Winer). ἀπέλιπον] '*I left*;' certainly not plural, 'they left,' scil. 'his comrades,' an artificial interpretation (Winer, *RWB.* s.v. Troph.) which would never have been thought of, if the doubtful hypothesis of a single imprisonment of St. Paul at Rome had not seemed to require it. The supposition of Wieseler (*Chronol.* p. 467) that he accompanied St. Paul on his way to Rome (Acts xxvii.), but falling sick returned to Miletus in the Adramyttian ship from which St. Paul parted at Myra (Acts xxvii. 6), may be ingenious, but seems in a high degree improbable, and is well answered by Wiesinger in his notes on this verse, p. 684 sq. Still more hopeless is the attempt to change the reading, with the Arab. Vers., to Μελίτη, or to refer it to Miletus on the N. coast of Crete, near which St. Paul never went. If we suppose this some journey later than the period recorded in the Acts (see notes on 1 Tim. i. 3), all difficulty ceases.

21. πρὸ χειμῶνος] '*before winter*,' not necessarily '*before the storms of winter*,' Wieseler, *Chronol.* p. 472. The expression seems only an amplification of ver. 9; *πρὸ χειμῶνος, ἵνα μὴ κατασχεθῇς* (Chrysost.), whether by dangers on the sea (Coray), or diffi-

Εὐβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

Benediction.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

22. Κύριος Ἰησοῦς Χριστός] *So Rec., Griesb., Scholz, with CDEJK, al. Syr. Vulg. al. Lachmann* reads ὁ Κύρ. Ἰησοῦς with A; 31. 114; *Tisch.* reads only Κύριος with F G; 17. al. Boern. Æth. Though an interpolation is not improbable, yet the uncial authority for the omission seems very weak; F and G it must be remembered are little more than equivalent to *one* authority.

culties of travelling on the land. In this repeated desire of St. Paul to see his son in the faith, in this mention of a possible cause which might detain him, we see tokens of the Apostle's prescience of his approaching death; διὰ πάντων μνηύει τὴν τελευτήν, Theodoret.

Εὐβουλος κ.τ.λ.] Of Eubulus, Pudens, and Claudia, nothing certain is known; they were not companions of the Apostle (ver. 11), but only members of the Church at Rome. The identity of the two latter with the Pudens and Claudia of Martial (*Epigr.* iv. 13, xi. 34) seems very doubtful; comp. Conyb. and Hows. *St. Paul*, Vol. II., p. 501. Linus is in all probability the first Bishop of Rome of that name; see Irenæus, *Hær.* III. 3, Euseb. *Hist.* III. 2.

22. μετὰ τοῦ πνεύμ.] 'with thy

spirit;' so Gal. vi. 18, Philem. 25.

The Apostle names the 'spirit' as the 'potior pars' in our nature, see notes on Gal. l. c. There is no allusion to the Holy Spirit (Chrys. al.), nor to πνευματικὴ χάρις (Æcum.); the πνεῦμα is the human πνεῦμα (not merely the ψυχή, Coray), the third and highest part in man; compare Olshausen, *Opusc.* VI., p. 145 sq.

μεθ' ὑμῶν] 'with you;' not exactly 'tecum et cum totâ ecclesiâ tibi commissâ,' Mill, *Prolegom.* p. 86, as there is no mention throughout the epistle of the Church at Ephesus; but simply 'with thee and those with thee.' This benediction is somewhat singular as being twofold, to Timothy separately, and to Tim. and those with him: 1 Cor. xvi. 23, 24, is also twofold, but to the same persons.

THE EPISTLE TO TITUS.

CHAPTER I. 1.

Apostolic address and salutation.

ΠΑΥΛΟΣ δούλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν

1. Ἰησοῦ Χριστοῦ] So *Lachm.* with D***EFGHJK &c. (*Rec.*, *Griesb.*; *Scholz*, *De W.*, and *Huth.* (e sil.); the order is inverted by *Tisch.* only with A 3 mss. Tol. (al.) Copt. Syr.(Philox.) Ambrst. (ed.) Cassiod. There certainly does not seem sufficient authority for this change of the received Text in the present case; indeed it may be remarked that *Tisch.* appears to have been somewhat precipitate in *always* maintaining the sequence ἀποστ. Χρ. Ἰησ. in St. Paul's introductory salutations. In 1 Cor. i. 1. and 2 Tim. i. 1. certainly, in Col. i. 1. and 1 Tim. i. 1. probably, and perhaps in Eph. i. 1. and Phil. i. 1. (δούλοι) this order may be adopted, but in Rom. i. 1 (δούλος), 2 Cor. i. 1, and here, it seems most insufficiently supported, and is rightly rejected by *Lachmann*. It is not perhaps too much to say that some passing thought in the Apostle's mind may have often suggested a variation in order; in ver. 4, for example, Χρ. Ἰησ. (*Tisch.*) seems more probable, Ἰησοῦ and σωτηρίας being thus brought in more immediate contact. It is not well to be hypercritical, but variations even in these frequently recurring words should not wholly be passed over.

CHAPTER I. 1. δούλος Θεοῦ] 'a servant of God;' the more general designation succeeded by ἀποστ. κ. τ. λ. the more special. On all other occasions St. Paul terms himself δούλος 'I. X., Rom. i. 1, Phil. i. 1; comp. Gal. i. 10; so also James i. 1, 2 Pet. i. 1, Jude 1, comp. Rev. i. 1. Surely a forger would not have made a deviation so very noticeable: in salutations more than in anything else peculiarities would have been avoided. The expression itself occurs Acts xvi. 17, Rev. xv. 3, compare ib. x. 7;

and in a slightly different application, 1 Pet. ii. 16, Rev. vii. 3. ἀπόστολος δέ] 'and further an apostle,' &c.; more exact definition. The δὲ here has not its full adversative force (Mack), but, as in Jude 1, appears only to distinguish and specify by the notice of another relation in which the subject stood to another genitive; see esp. Klotz, *Devar.* Vol. II. p. 359; comp. Winer, *Gr.* § 57. 4. b, p. 521, and the list of exx. (though not very critically arranged) in Ellendt, *Lex. Soph.* Vol. II. p. 388.

Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ² ἐπ'

Forgetfulness of this common, perhaps even primary (comp. Donalds. *Cratyl.* § 155, p. 256), use of δὲ has led several expositors (e.g. Bloomf.) into needlessly artificial and elliptical translations; comp. even Peile *in loc.*

κατὰ πίστιν κ.τ.λ.]

'for the faith of God's elect;' the πίστις τῶν ἐκλ. is the destination of the apostleship: not 'secundum fidem,' Ital., Vulg., which, though defended by Matthies, seems very unsatisfactory; the faith or knowledge of individuals cannot without much explaining away (comp. Peile) ever be the rule or *norma* of the Apostle's office. The meaning is thus nearly as enunciated by Theophyl., πρὸς τὸ πιστεῦσαι τοὺς ἐκλεκτοὺς δι' ἑμοῦ, scarcely so much as νὰ διδάσκω τοὺς ἐκλ. τὴν εἰς αὐτὸν πίστιν (Coray), and the sentiment is parallel to Rom. i. 5. Though it may be admitted that the idea of 'object,' 'intention,' is more fully expressed by εἰς and πρὸς (Matth.), it seems still hopeless to deny that κατὰ in such exx. as κατὰ θέαν, Thucyd. vi. 31, καθ' ἀρπαγὴν, Xenoph. *Anab.* ii. 5. 3, &c., plainly points to and implies some idea of purpose; see Palm u. Rost, *Lex.* s.v. ii. 3, Vol. i. p. 1598, Jelf, *Gr.* § 629. If it be not undue refinement, we may say that in the three prepp., εἰς, πρὸς, κατὰ, 'object' is expressed in its highest degree by the former, and in its lowest by the latter; but that the two first are very near to each other in meaning, while κατὰ does not rise much above the idea of 'special reference to,' 'destination for.' We might thus perhaps say εἰς rather marks *immediate purpose*, πρὸς *ultimate purpose*, κατὰ *destination*; comp. notes on *Eph.* iv. 12. These distinctions must however be applied

with great caution.

It need scarcely be said that there is here no parenthesis, as Bloomfield, al.; see Winer, *Gr.* § 64. i. 2, p. 614.

ἐκλεκτοὺς Θεοῦ] 'the chosen of God.' There is nothing proleptic in the expression, sc. τῆς ἐκλογῆς τοὺς ἀξίους, Theodoret, and more expressly, De Wette: 'the faith of the elect' forms one compound idea, it is on the πίστις rather than the defining gen. that the moment of thought principally rests. Nay, further, Acts xiii. 48 shows this, that election is not in consequence of faith, but faith in consequence of election; comp. *Eph.* i. 4, and notes *in loc.*

ἐπίγνωσιν ἀληθ.] 'full knowledge of the truth;' i. e. of evangelical truth, comp. *Eph.* i. 13; 'in hoc, inquit, missus sum Apostolus ut electi per me credant et cognoscant veritatem,' Estius. ἀληθεία has thus reference to the *object* (surely not to be resolved into a mere adj., τῆς ἀληθινῆς εὐσεβ., Coray), ἐπίγνωσις to the *subject*; on the latter ('accurata cognitio') see notes on *Eph.* i. 17. This 'truth' is defined more exactly by the clause τῆς κατ' εὐσέβειαν, comp. notes on 2 *Tim.* i. 13, 1 *Tim.* iii. 13.

κατ'

εὐσέβειαν may be translated 'according to godliness' (see notes on 1 *Tim.* vi. 3), but as Gospel truth can scarcely be said to be *conformable* to εὐσέβεια, and as it is not probable that the prep. would be used in the same sentence in different senses, the more natural meaning seems, 'which leads to godliness,' scil. which is 'most naturally productive of holy living and a pious conversation,' South, *Serm.* 5, Vol. iii. p. 214 (Tegg). The meaning adopted by Huther, 'which is allied to' ('bezeichnet die Angehörigkeit'), even in such passages as Rom. x. 2, is more than doubtful; see Winer,

ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων, ³ ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ

Gr. § 53 d, p. 479. On the meaning of εὐσέβεια, see notes on 1 Tim. ii. 2.

2. ἐπ' ἐλπίδι κ. τ. λ.] 'resting on hope of eternal life,' not 'in spem,' Vulg., Goth. ('du'): comp. Rom. iv. 18, viii. 20, 1 Cor. ix. 10; hope is the basis on which all rests, see Winer, Gr. § 52 c, p. 469. The connexion of the clause is not perfectly clear; it can hardly be connected with ἀπόστολος, as it would thus form a co-ordinate clause to κατὰ πίστιν κ. τ. λ., and would more naturally be introduced by some specifying particle; nor can it be attached to ἐπίγνωσιν κ. τ. λ., as this would violate the close union of πίστις and ἐπίγν. We must then, with De W. and Huther, and, as it would seem, Chrys. and Theod. refer it to the whole clause, κατὰ πίστιν—εὐσέβειαν: the Apostle's calling had for its destination the faith of the elect and the knowledge of the truth, and the basis on which all this rested was the hope of eternal life.

ἐπηγγείλατο] 'promised,' 'promised, sc. in the way of a promise,' so Rom. iv. 21, Gal. iii. 19. The force and truth of the ἐπαγγελία is then enhanced by the unique expression (in the N. T.), ἀψευδὴς Θεός; comp., however, for the sentiment, Heb. vi. 18, and for the expression, Eurip. Orest. 364, Γλαῦκος ἀψευδὴς θεός.

πρὸ χρόνων αἰώνων can hardly be considered equivalent to πρὸ καταβολῆς κόσμου, or πρὸ τῶν αἰώνων (Theod.). Though it may be truly said that God loved us from all eternity (Ecum.), it still cannot be said (without explainings away) that ζωὴ αἰώνιος was promised before all eternity: see Hammond in loc. The

expression then only seems to mean 'very ancient times,' πόλλους καὶ μακροὺς χρόνους, Coray; 'docet multa sæcula præterisse ex quo salus fuit promissa,' Calv. See notes on 2 Tim. i. 9, where the expression is more fully investigated.

3. ἐφάνεφωσεν δέ] 'but manifested;' in practical though not verbal antithesis to ἐπηγγείλατο, ver. 2; the primary ἐπαγγελία (Gen. iii. 15), yea, even the cardinal ἐπαγγελία to Abraham (Gal. iii. 8), required some further revelation to make it fully φανερόν. The more strict antithesis occurs in Col. i. 26, where, however, the allusion is different; comp. Rom. xvi. 25, 26, 2 Tim. i. 9, 10. The accus. objecti after ἐφάνεφωσεν is clearly τὸν λόγον αὐτοῦ [not αὐτοῦ, Huth., see notes on Eph. i. 4], not ζώην (Ecumen. al.), or ἐλπίδα ζωῆς (Heinr.). The Apostle changes the accus. for the sake of making his language more exact; ζωὴ αἰώνιος was, strictly speaking, in regard of its appearance, future: the Gospel included both it and all things, whether referring to the present or the future; see Theophyl. in loc. who has explained the structure clearly and correctly.

καιροῖς ἰδίους] 'in His own,' i. e. 'in due seasons;' τοῖς ἀρμόζουσι τοῖς ὠφελήμενοις, Theophyl. On the expression and the peculiar nature of the dat., see notes on 1 Tim. ii. 6. Here and in 1 Tim. vi. 15 (comp. Acts i. 7), the reference to the subject, God, is so distinct that the more literal translation may be maintained. τὸν λόγον αὐτοῦ] 'His word,' i. e. as more fully defined by ἐν κηρύγματι κ. τ. λ., the Gospel, which was the re-

σωτήρος ἡμῶν Θεοῦ, 4 Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν. χάρις καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτήρος ἡμῶν.

velation both of the primal mystery (Rom. xvi. 26), and all succeeding ἐπαγγελίαι, and was announced to man in the κήρυγμα of the Lord and His Apostles. To refer it to the *Logos*, with Jerome, Œcum., and others, is wholly unsatisfactory. On the change of construction, see Winer, *Gr.* § 64. II. 1, p. 616, where numerous exx. are cited of far more striking anacolutha.

ὁ ἐπιστεύθη ἐγὼ] ‘with which I was intrusted;’ on this construction, see Winer, *Gr.* § 32. 5, p. 261, and comp. notes on *Gal.* ii. 7.

κατ’ ἐπιταγὴν κ.τ.λ.] ‘according to the commandment of our Saviour God;’ so, only with a slight change of order, 1 Tim. i. 1. It has been suggested that the Second Person of the blessed Trinity may be here intended; comp. notes on ch. iii. 5, and Usteri, *Lehrb.* II. 2. 4, p. 310; the analogy of 1 Tim. i. 1, renders this, and perhaps also ch. ii. 11, very doubtful. The ἀξίωπιστον implied in the ὁ ἐπιστεύθη (Chrys.) is further defined and enhanced by the declaration that it was not ‘proprio motu,’ but in obedience to a special command; see notes on 1 Tim. l.c., where the clause is considered more at length.

4. Τίτῳ, γνησίῳ τέκνῳ] ‘to Titus, my true (genuine) child.’ The receiver of this epistle is far too distinctly mentioned to make the supposition admissible that it was addressed (comp. iii. 15) to the Church, see Wiesing. *Einleit.* I. 1, p. 260. Of Titus comparatively little is known. His name does not occur in the Acts, but from the epp. we find that he was a Greek (*Gal.* ii. 3), converted, as the present verse seems to imply, by St. Paul himself,

and with the Apostle at Jerusalem on his *third* visit (notes on *Gal.* ii. 1). He was sent by St. Paul, when at Ephesus, to Corinth (2 Cor. vii. 6), on some unknown commission (Meyer on 2 Cor. p. 3), possibly with some reference to a collection (2 Cor. viii. 6, προενηργεῖτο); is again with the Apostle in Macedonia (2 Cor. ii. 13, comp. with vii. 5), and is sent by him with the second ep. to Corinth (2 Cor. viii. 6., 16 sq.). The remaining notices of Titus are supplied by the Pastoral epp., 2 Tim. iv. 10, Tit. i. 5 sq., iii. 12. According to tradition, Titus was bishop of Crete (Euseb. *Hist.* III. 4), and died on that island (*Isid. de Vit. Sanct.* 87); see Winer, *RWB*, s.v. ‘Titus,’ Vol. II. p. 625, and comp. *Acta Sanct.* (Jan. 4), Vol. I. p. 163. On the expression γνησίῳ τέκνῳ, see notes on 1 Tim. i. 2.

κατὰ κοινὴν πίστιν] ‘in respect of (our) common faith;’ ‘fidei respectu quæ quidem et Paulo patri et Tito filio communis erat,’ Beza, τὴν ἀδελφότητα ἡνίκατο, Chrys.: a reference to the faith that was common to them and all Christians (Beng., Wiesing.) would, as Jerome suggests, be here too general. Grotius finds in κοινὸς a reference to the Greeks in the person of Titus, and to the Jews in the person of St. Paul; this seems ‘argutius quam verius dictum.’

χάρις καὶ εἰρήνη] For an explanation of this form of Christian salutation, see notes on *Gal.* i. 2, and on *Eph.* i. 2. There seems enough authority to justify Tisch. in his insertion of καὶ, and omission of the more individualizing ἔλεος, with C*DEFG; 73. 137; Vulg. Ital. Copt. Syr. Æth. Arm. . .

I left thee in Crete to ordain elders, who must have all high moral qualities and teach sound doctrine.

5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ κατα-

Chrys. (expressly), and many others. The reading, however, cannot be pronounced certain, as ἔλεος (*Rec.*) is retained in AC**JK; Syr. (Philox.) al.; Theod. al., and is adopted by *Lachmann*. The addition τοῦ σωτῆρος ἡμῶν to Χρ. Ἰησ. (comp. iii. 6), is peculiar to this salutation.

5. ἀπέλιπόν σε κ. τ. λ.] ‘I left thee in Crete.’ When this happened can only be conjectured. The various attempts to bring this circumstance within the time included in the Acts of the Apostles (comp. Wieseler, *Chronol.* p. 329 sq.), seem all unsatisfactory, and have been well investigated by Wiesinger, *Einleit.* i. 4, p. 262 sq., and (in answer to Wieseler) p. 360. Language, historical notices, and the advanced state of Christianity in that island, alike seem to lead us to fix the date of the ep. near to that of 1 Tim., and of this journey as possibly soon after the Apostle’s release from his first imprisonment at Rome; see Neander, *Planting*, Vol. i. p. 338 sq. (Bohn), Conyb. and Hows. *St. Paul*, Vol. II. p. 557, Guerike, *Einleit.* § 48. i, p. 396 (ed. 2). There seems no sufficient reason for supposing, with Neander (p. 342), that Christianity was *planted* in Crete by St. Paul on this occasion; *reorganized* it might have been, but planted by him it scarcely could have been, as the whole tenor of the ep. leads to the supposition that it had been long established, and had indeed taken sufficient root to break out into heresies. Christianity might have been planted there after one of the early dispersions; Cretans were present at the Pentecostal miracle (Acts ii. 11): see esp. Wiesinger. on ver. 5.

τὰ λείποντα] ‘the things that are

lacking;’ ‘quæ ego per temporis brevitatem non potui expedire,’ Beng. The more special directions at once follow.

ἐπιδιορθώσῃ] ‘further set in order;’ the prep. ἐπί, according to its common force in compos., denotes ‘insuper;’ St. Paul διορθώσατο, Titus ἐπιδιορθοῦται, Beng. The reading is far from certain, but on the whole *Tisch.* seems to have rightly adopted the middle; the form ἐπιδιορθώσῃς (*Lachm.*), though well supported (AE*, comp. D* ἐπανορθώσῃς, and FG δειορθώσῃς), might have had its termination suggested by καταστήσῃς below. The middle it must be owned has here scarcely any force (Winer, *Gr.* § 39. 6, p. 299), unless it be taken as an instance of Krüger’s ‘dynamic’ middle; see *Sprachl.* § 52. 8 sq., and comp. notes on 1 Tim. iv. 6.

κατὰ πόλιν] ‘in every city,’ ‘from city to city;’ ‘oppidatim,’ Calvin; comp. Acts xiv. 23, χειροτονήσαντες κατ’ ἐκκλησίαν πρεσβυτέρους; and as regards the expression, Luke viii. 1, Acts xv. 21, xx. 23. The deduction of Bp. Taylor, ‘one in one city, many in many’ (*Episc.* § 15), is certainly precarious. On the connexion between κατὰ and ἀνά, both in this distributive, and in other senses, see Donalds. *Cratyl.* § 183 sq.

ὡς ἐγὼ κ. τ. λ.] ‘as I directed thee;’ in reference, as De W. says, not only to the ‘Dass,’ but the ‘Wie,’ as the following requisitions further explain; the Apostle not only bid Titus perform this duty, but taught him how to do it wisely and efficiently. This verb is more commonly (in the N.T.) active when joined with a dat. (Matt. xi. 1, 1 Cor. ix. 14, xvi. 1); the middle, however (with dat.), occurs Acts xxiv.

στήσης κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοὶ διευταξάμην,
 6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων
 πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα. 7 δεῖ
 γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον, μὴ

23. This again seems more a 'dynamic' middle than the ordinary middle 'of interest.' The force of the compound διατάσσω may be felt in the 'dispositio scil. eorum quæ incomposita vel implicata et perplexa erant' (comp. 1 Cor. xi. 34), which a directive command tacitly involves: see Winer, *de Verb. comp.* v., p. 7.

6. εἴ τις κ. τ. λ.] 'if any one be unaccused, have nought laid to his charge;' εἰ μηδεὶς ἔσχευ ἐπισκῆψαι ἐν τῇ ζωῇ, Chrysost. The form of expression certainly does not seem intended to imply that it was probable few such would be found (comp. Heydenr.); it only generally marks the class to which the future presbyter was necessarily to belong. For the exact meaning of ἀνεγκλ. ('sine crimine,' Vulg.), see notes on 1 Tim. iii. 10, and Tittm. *Synon.* i. p. 31.

μιᾶς γυναικὸς ἀνὴρ] 'a husband of one wife,' for the meaning of this expression see notes on 1 Tim. iii. 2. The remark of Chrysost. may be here adduced, as certainly illustrative of the opinion held in the early Church; ἴστε γὰρ ἅπαντες, ἴστε, ὅτι εἰ μὴ κεκώλυται παρὰ τῶν νόμων τὸ μὴ δευτέροις ὁμιλεῖν γάμοις, ἀλλ' ὅμως πόλλας ἔχει τὸ πρᾶγμα κατηγορίας.

τέκνα κ. τ. λ.] 'having believing children,' the emphasis seems to rest on πιστά; the Christian πρεσβύτερος was not to have heathen, Judaizing, or merely nominally-believing children; comp. 1 Tim. iii. 4, 5, where this requisition is more fully expressed. The expression has, not perhaps without reason, been urged as a hint that Christianity had been established in

Crete for some time.

ἐν

κατηγορίᾳ κ. τ. λ.] 'not in accusation of dissoluteness,' i. e. 'not accused of,' &c., Auth. Ver. The κατηγορία (John xviii. 29, 1 Tim. v. 19) is, as it were, something *in* which they might be involved, and *out* of which they were to take care to be always found: οὐκ εἶπε μὴ ἀπλῶς ἀσωτος [εἶπεν ἀπλῶς μὴ ἀσ., conject. Bened.], ἀλλὰ μηδὲ διαβολὴν ἔχειν ποιαύτην, Chrysost. On the meaning and derivation of ἀσωτία, see notes on Eph. v. 18.

ἢ ἀνυπότακτα] 'or unruly,' scil. disobedient to their parents; the reason is more fully given, 1 Tim. iii. 5, paraphrased by Theophyl., ὁ γὰρ τὰ οἰκεῖα τέκνα μὴ παιδεύσας, πῶς ἄλλοις ῥυθμίζει. For the meaning of ἀνυπότ., see notes on 1 Tim. i. 9.

7. τὸν ἐπίσκοπον] 'every bishop,' or, according to our idiom, 'a bishop;' on the article see notes on Gal. iii. 20; and on the meaning of the term ἐπισκ., and its relation to πρεσβύτερος, see notes on 1 Tim. iii. 1. The Apostle here changes the former designation into the one that presents the subject most clearly in his official capacity, the one in which his relations to those under his rule, would be most necessary to be defined. The excellent treatise of Bp. Pearson, *Minor Works*, Vol. i. p. 271 sq., may be added to the list of works on episcopacy noticed on 1 Tim. i. c.: his positions are that episcopal government was *sub* Apostolis, *ab* Apostolis, *in* Apostolis, p. 278. ὡς Θεοῦ οἰκον.] 'as being God's steward;' Θεοῦ not without prominence and emphasis. While the previous title is enhanced and expanded, the

ὅσιον, ἐγκρατῇ, 9 ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

περὶ δὲ θεοῦς ὁσιος (see Plato, *Gorg.* 507 B), does not seem sufficiently exact and comprehensive for the N.T. Δίκαιος, as Tittmann observes, 'recte dicitur, et qui jus fasque servat, et qui facit quod honestum et æquum postulat,' *Synon.* I. p. 21: ὁσιος, as the same author admits (p. 25), is more allied with ἀγνός, and, as Harless has shown (*Ephes.* p. 427), involves rather the idea of a 'holy purity,' see notes on *Eph.* iv. 24. The derivation of ὁσιος seems very doubtful, see Pott, *Etym. Forsch.*, Vol. I. p. 126, compared with Benfey, *Wurzeller*, Vol. I. p. 436.

ἐγκρατῇ] 'temperate,' ἄπ. λεγόμεν. in N.T., but the subst. occurs in Acts xxiv. 25, Gal. v. 23, 2 Pet. i. 6, and the (nearly unique) verb in 1 Cor. vii. 9, ix. 25. The meaning is sufficiently clear from the derivation (τὸν παθοῦς κρατοῦντα, τὸν καὶ γλώττης καὶ χειρὸς καὶ ὀφθαλμῶν ἀκολάστων, Chrys.), and though of course very pertinent in respect of 'libido' (comp. De W.), need in no way be limited in its application; comp. Suicer, *Thesaur.* s.v., Vol. II. p. 1000.

9. ἀντεχόμενον] 'holding fast,' comp. Matth. vi. 24, Luke xvi. 13, and in a somewhat more restricted sense 1 Thess. v. 14, ἀντεχ. τῶν ἀσθενῶν. The ἀντὶ appears to involve a faint idea of holding out against something hostile or opposing (Palm u. Rost, *Lex.* s.v.), which, however, passes into that of steadfast application to, &c.; e. g. τῆς θαλάσσης, Thucyd. I. 13, Polyb. I. 58. 3; ἐλπίδος μηδεμῖας, Polyb. I. 56. 9, in which latter author the word is very common; see Schweigh. *Lex. Polyb.* s.v.

τοῦ κατὰ κ. τ. λ.] 'the faithful word according to the teaching,' i. e. the true, Christian doctrine set forth, and agreeing with, Apostolic teaching; comp. 2 Tim. i. 13, λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ib. iii. 14, μένε ἐν οἷς ἔμαθες. There is some slight difficulty in the explanation. The position of the words shows plainly that there are not two distinct specifications in respect of the λόγος (Heydenr.), but one in respect of the πιστὸς λόγος, viz., that it is κατὰ διδασχὴν: the only doubt is what meanings are to be assigned to κατὰ and διδασχὴ; is it (a) 'sure with respect to teaching others' ('verba ipsius sint regula veritatis,' Jerome), διδασχὴ having thus an active reference? or (b) 'sure in accordance with the teaching received' ('as he hath been taught,' Auth. Ver.), διδασχὴ being taken passively? Of these (b) seems certainly to harmonize best with the normal meaning of πιστός; the faithful word is so on account of its accordance with Apostolic teaching. Of the other interpr. that noticed by Flatt. 2 (compare Calv.), 'doctrina erudiendis hominibus inserviens,' seems as unduly to press κατὰ (comp. ver. 1) as that of Raphel (*Annot.*, Vol. II. p. 681), 'sermo doctrinæ,' unduly obscures it. καὶ παρακαλεῖν κ. τ. λ.] 'as well to exhort with the sound doctrine as,' &c.: on the connexion καλ—καί, see notes on 1 Tim. iv. 10. Ἐν is here instrumental, a construction perfectly natural, especially in cases like the present, when 'the object may be conceived as existing in the instrument or means,' Jelf, *Gr.* § 622. 3; see Winer, *Gr.* § 52. a, p. 564. On what grounds does

There are many evil teachers and seducers; the Cretan character has always been bad, so rebuke and warn them. In the unbelieving and polluted there is neither purity, faith, nor obedience.

¹⁰ Εἰσὶν γὰρ πολλοὶ καὶ ἀνυπότακτοι
ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ
ἐκ περιτομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν,

Bloomf. assert that 'it is evident that the Syr. took *ἐν* for *per*,' when the original language is here equally ambiguous with the Greek? On *ὕγιαν. διδασκ.* see notes on 1 Tim. i. 10.

ἐλέγχειν] 'to confute;' the words of Chrysostom are definite, ὁ γὰρ οὐκ εἰδὼς μάχεσθαι τοῖς ἐχθροῖς . . . καὶ λογισμοὺς καθαιρεῖν . . . πῶς ἔστω θρόνου διδασκαλικοῦ. The clause leads on to the subject of ver. 10. On τοὺς ἀντιλέγοντας ('gainsayers'), see notes on ch. ii. 9.

10. γάρ] In confirmation, more especially, of the preceding clause.

πολλοὶ καὶ ἀνυπ.] 'many unruly vain-talkers and inward deceivers.' In his second edition Tisch. has here made two improvements; he has restored καὶ with DEFGJK al. . . . It., Vulg. . . Chrys. Dam., its omission being so obviously referable to an ignorance of the idiomatic πολλὸς καὶ (Jelf, *Gr.* § 759. 4. 2); he has also removed the comma (Lachm.) after ἀνυπ., as that word is clearly a simple adjective, prefixed to ματαιολ. and φρεναπ., which serves to enhance the necessity for ἐπιστομίζειν. The ματαιολ. (ἀπ. λεγόμεν., but see 1 Tim. i. 9) and φρεναπάται (ἀπ. λεγόμεν., but see Gal. vi. 3) are the leading substantival words. On φρεναπάτης ('mentis deceptor,' Jerome, 'making to err the minds of men,' Syr.), which seems to mark the inward-working, insinuating character of the deceit ('mentes hominum demulcent et quasi incantant,' Calv.), see notes on Gal. vi. 5, and on 'the case of deceivers and deceived' generally, Waterl. *Serm.* XXIX., Vol. v. p. 717 sq.

οἱ ἐκ περιτομῆς defines more particularly the

origin of the mischief; comp. ver. 14. The deceivers here mentioned were obviously not unconverted Jews, but Judaizing Christians, a state of things not unlikely when it is remembered that more than half a century before this time Jews (perhaps in some numbers) were living in Crete, Joseph. *Antiq.* xvii. 12. 1, comp. ib. *Bell. Jud.* ii. 7. 1. On the expression οἱ ἐκ περιτ., comp. notes on Gal. iii. 7.

11. οὓς δεῖ κ. τ. λ.] 'whose mouths must be stopped,' Auth. Ver.; a good idiomatic translation, very superior to the Vulg. 'redargui,' which, though making the reference to τοὺς ἀντιλ. ἐλέγχ., ver. 9, a little more evident, is not sufficiently exact. 'Επιστομίζειν has two meanings; either (a) 'frenis coercere,' ἐπιστομιεῖ καὶ ἐγχαλινώσει, Philo, *Leg. Alleg.* iii. 53, Vol. i. p. 117 (ed. Mang.); comp. James iii. 3, and the large list of exx. in Loesner, *Observ.* p. 425; or (b) 'obturare os,' Beza, $\gamma\omicron\sigma\alpha\ \sigma\grave{\iota}\ \mu\acute{\iota}\theta\omicron\varsigma$

[occludere os] Syr., Theoph.,—the meaning most suitable in the present case, and perhaps most common; see the exx. in Wetst. and Elsner, *in loc.*, the most pertinent of which is perhaps Lucian, *Jur. Trag.* § 35, *ἰχθύν σε ἀποφανεῖ ἐπιστομίζων.*

οὔτινες] 'inasmuch as they,' explicative force of ὅστις, see notes on Gal. iv. 24.

δολοῦς κ. τ. λ.] 'overthrow whole houses,' i.e. 'subvert the faith of whole families,' the emphasis resting appy. on the adjective. ἀνατρέπω occurs again 2 Tim. ii. 18, but here, from its combination with οἴκους, is a little more specific: exx. of ἀνατρέπ., the meaning of which how-

οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν. ¹² εἰπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης Κρητες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες

ever is quite clear, are cited by Kypke, *Obs.* Vol. II. p. 378. The formula is adopted in *Conc. Chalced.* Can. 23.

ἃ μὴ δεῖ] ‘things they should not;’ μὴ, not οὐ (as usually in the N. T.), after the relative ὅς; the class is here only spoken of as conceived to be in existence, though really that existence was not doubtful; see Winer, *Gr.* § 59. 5. c, p. 566. Winer there refers to Gayler, *Part. Neg.* p. 240, observing that the distinction between ἃ οὐ δεῖ and ἃ μὴ δεῖ will be clear from the exx. he has cited. As that very ill-arranged list will probably do little for the reader, it may be further said that ἃ οὐ δεῖ points to things which are *definitely* improper or forbidden, ἃ μὴ δεῖ to things which are so, either in the *mind* of the describer, or which (as here) derive a seeming *contingency* only from the mode in which the subject is presented: on the use of οὐ and μὴ with relatives see the brief but perspicuous statement of Herm. *ὁν Viger*, No. 267, and Krüger, *Sprachl.* § 67. 4. 3.

αἰσχροῦ κέρδους] ‘base gain,’ marking emphatically the utterly corrupt character of these teachers. It was not from fanatical motives or a morbid and Pharisaical (Matth. xxiii. 15) love of proselytizing, but simply for selfish objects and dirty gains. The words may also very probably have had reference to the general Cretan character; the remark of Polybius is very noticeable; καθόλου δ’ ὁ περὶ τὴν αἰσχροκέρδειαν καὶ πλεονεξίαν τρόπος οὕτως ἐπιχωριάζει παρ’ αὐτοῖς, ὥστε παρὰ μόνους Κρηταιεῦσι τῶν ἀπάντων ἀνθρώπων μηδὲν αἰσχρὸν νομίζεσθαι κέρδος, *Hist.* VI. 46, 3; see Meursius, *Creta*, IV. 10, p. 231.

12. ἐξ αὐτῶν can only refer to those whom the Apostle is about to mention by name,—the Cretans; τῶν Κρητῶν διελέγχων τὸ τῆς γνώμης ἀβέβαιον, Theodoret. To refer the pronoun to the preceding οἱ ἐκ περιτ., or πόλλοι κ. τ. λ. (as appy. Matth.), would involve the assumption that the Cretan Jews had assimilated all the peculiar evil elements of the native Cretan (see De W.), a somewhat unnecessary hypothesis. The Cretans deserved the censure not as being themselves false teachers, but as readily giving ear to such.

ἴδιος αὐτῶν προφ.] ‘their own prophet.’ There is here no redundancy; αὐτῶν states that he belonged to them, ἴδιος marks the antithesis; he was a prophet of their *own*, not one of another country, οὐ γὰρ Ἰουδαίων προφήτης, Theod.; see Winer, *Gr.* § 22. 7, p. 178. The prophet here alluded to is not Callimachus (Theod.), but Epimenides (Chrys. al.) a Cretan, born at Cnossus or Gortyna, said to have been priest, bard, and seer among his countrymen, to have visited Athens about 596 B.C., and to have died soon afterwards above 150 years old. He appears to have deserved the title *προφ.* in its fullest sense, being termed a θεῖος ἀνὴρ, Plato *Legg.* I. 642, and coupled with Bacis and the Erythraean Sibyl by Cicero, *de Div.* I. 18. The verse in question is referred by Jerome to the work of Epim., *περὶ χρησμῶν*. For further details see Fabricius, *Bibl. Græca*, I. 6, Vol. I. p. 36 (ed. 1708), and Heinrich, *Epimenides* (Leipz. 1801).

ἀεὶ ψεύσται] Repeated again by Callimachus, *Hymn. ad Jov.* 8. and if

ἀργαί. ¹³ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

antiquity can be trusted, a character only too well deserved: hence the current proverb, πρὸς Κρήτα κρητίζειν, Polyb. *Hist.* VIII. 21. 5, see also *ib.* VI. 48: 5, Ovid, *Art. Am.* I. 298; comp. Winer, *RWB.* s.v. 'Kreta,' Vol. I. p. 676, Meursius, *Creta*, IV. 10, p. 223. Coray regards this despicable vice as perhaps a bequest which they received from their early Phœnician colonists; comp. Heeren, *Hist. Researches*, Vol. II. p. 28 (Transl.). κακὰ θήρια] 'evil beasts,' in reference to their wild and untamed nature (comp. Joseph. *Antiq.* XVII. 5. 5, πονηρὸν θήριον in ref. to Archelaus, and the exx. in Wetst. and Kypke), and possibly, though not sô pertinently, to their αἰσχροκέρδεια and utter worthlessness, Polyb. *Hist.* VI. 46. 3. They formed the first of the three bad καππᾶ's (Κρήτες, Καππᾶδοκαι, Κίλικες, τρία καππὰ κάκιστα) and appy. deserved their position. γαστέρες ἀργαί] 'idle bellies,' i. e. 'do-nothing gluttons,' Peile, comp. Phil. iii. 19; in ref. to their slothful sensuality, their dull gluttony and licentiousness; 'gulæ et inertî otio deditæ,' Est. The Cretan character which transpires in Plato, *Legg.* Book I, in many points confirms this charge, esp. in respect of sensuality. Further examples of ἀργὸς in the fem. form, nearly all from late writers, are given by Lobeck, *Phryn.* p. 105.

13. ἡ μαρτυρία κ. τ. λ.] It is very hasty in De W. to find in this expression anything harsh or uncharitable. The nature of the people the Apostle knew to be what Epimenides had declared it; their tendencies were to evil ('dubium non est, quin deterrimi fuerint,' Calv.), and for the sake of

truth, holiness, and the Gospel, the remedy was to be firmly applied; see some wise thoughts of Waterland on this subject, *Doctr. of Trin.* ch. iv. Vol. III. p. 460 sq.

δι' ἣν αἰτίαν] 'for which cause,' on account of these national characteristics; ἐπειδὴ ἦθος αὐτοῖς ἐστὶν ἰταμόν καὶ δολερόν καὶ ἀκόλαστον, Chrys. Compare notes on 2 Tim. i. 12.

ἔλεγχε κ. τ. λ.] 'confute them, set them right, with severity;' not the deceivers so much as the deceived, who also by their ready acquiescence in the false teaching (θλούς οἴκους, ver. 11) might tend to propagate the error. The adverb ἀποτόμως (σκληρῶς, ἀπαραιτητῶς, Hesych.) only occurs again in 2 Cor. xiii. 10, (ἀποτομία, Rom. xi. 22, in opp. to χρηστότης), and, as the derivation suggests, marks the asperity ('asperum et abscissum castigationis genus,' Valer. Max. II. 7. 14) of the rebuke: in Dion. Hal. VIII. 61, the substantive stands in opp. to τὸ ἐπιεικές, and in Diod. Sic. XXXIII. frag. 1, to ἡμερότης. See further exx. in Westst. Vol. II. p. 75, and esp. Kypke, *Übs.* Vol. II. p. 179, compared with Fritz. *Rom.* Vol. II. p. 508.

ἵνα κ. τ. λ.] Object, intent, of the recommended course of action. De Wette here modifies the meaning of ἵνα as if it were used to specify the substance of the reproof: such an interpr. is grammatically admissible (Winer, *Gr.* § 45. 9, see notes on Eph. i. 17), but in the present case not necessary; the Cretan disciples were doctrinally sick (νοσοῦντες, 1 Tim. vi. 4); the object of the sharp reproof was to restore them to health; comp. Theodoret. The sphere and element in which that doctrinal health was to be enjoyed was πίστις.

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. 15 πάντα καθαρὰ τοῖς καθαροῖς τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν

14. μὴ προσέχοντες] 'not giving heed to;' see notes on 1 *Tim.* i. 4; and on the μῦθοι, here specially characterized as Ἰουδαϊκοί, *ib.*, *ib.*, where the nature of the errors condemned by these epp. is briefly stated.

ἐντολαῖς] 'commandments of men' (comp. *Matth.* xv. 9, *Col.* ii. 22), in antithesis to the commandments of God (*Wiesing.*), though this, owing to the absence of the art. before ἀποστρ. (*Donalds. Gr.* § 492, see also below), must not be too strongly pressed. The context shows very clearly that these ἐντολαί were of a ceremonial character, and involved ascetical restrictions, τὰς παρατηρήσεις τῶν βρωμάτων, *Theophyl.* They had, moreover, an essentially bad origin, viz., ἀνθρ. ἀποστρ. τὴν ἀλήθ.: a γυμνασία σωματική, based not on the old ceremonial law, but on the rules of a much more recent asceticism, formed the background of all these commandments. On ἀποστρέφ., comp. notes on 2 *Tim.* i. 15, and on the absence of the article before ἀποστρ. (which is perfectly according to rule), see *Winer, Gr.* § 19. 4, p. 159. If the article had been prefixed to the two substantives, and to the participle, then the two thoughts, that they were ordinances of men, and also of very bad men, would have been made more prominent; comp. notes on *Gal.* iii. 26: if the art. had been only before the part., then the ἀνθρωποι would be considered an undefined class, which it was the object of the participial clause more nearly to specify; see notes on 1 *Tim.* iii. 13.

15. πάντα] 'all things,' not merely in reference to any 'ciborum discrimen,' *Calv.*, but with a greater

comprehensiveness (comp. οὐδὲν below), including everything to which the distinction of pure and impure could be applied. Here, however, *Chrysostom* seems unduly inclusive when he says, οὐδὲν ἀκάθαρτον, εἰ μὴ ἁμαρτία μόνη; the statement must necessarily be confined to such things and such objects as can be the materials and, as it were, the substrata for actions (*De W.*); comp. *Rom.* xiv. 20. The insertion of μὲν after πάντα is rightly rejected by *Tisch.* and *Lachm.*, with *ACD*E*FG*, al.; being so very probably occasioned by the following δέ. *Winer (Gr.* § 65. 5. obs., p. 643) urges its juxtaposition to a word with which it is not naturally connected (*Acts* xxii. 3, 1 *Cor.* ii. 15) as a reason why it was struck out; this is plausible, the Uncial authority, however, seems too decided to admit of this defence.

τοῖς καθαροῖς] 'for the pure,' scil. 'for them to make use of;' dat. *commodi*, not dat. *judicii*, 'in the estimation of,' which, though admissible in this clause (see *exx.* in *Scheuerl. Synt.* § 21. 5, p. 163, *Winer, Gr.* § 31. 3. b, p. 245), would not be equally so in the second; the μεμιαμμένοι and ἄπιστοι do not merely account all things as impure (παρὰ τὴν μεμιασμ. γνώμην ἀκάθαρτα γίνονται, *Ecum.*), but convert them into such; 'pro qualitate vescentium et mundum mundis et immundum contaminatis fit,' *Jerome*. Their own inward impurity is communicated to all external things; the objects with which they come in contact become materials of sin, comp. *De W. in loc.*

ἀπίστοις] 'unbelieving;' a frightful addition to the preceding μεμιαμμένοις.

καθαρόν, ἀλλὰ μεμíanται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
 16 Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται,
 βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
 ἀδόκιμοι.

Not only are they deficient in all moral purity, but destitute of all πίστις. The former epithet stands in more exact antithesis to καθαροῖς, while the latter heightens the picture. Practical unbelief (ver. 16) is only too commonly allied with moral pollution. On the form μεμιαμ. (with ACD* [μεμιαμ.] JK, and others), comp. Lobeck, *Phryn.* p. 35.

ἀλλὰ μεμíanται κ. τ. λ.] ‘but both their mind and conscience have been polluted;’ declaration on the positive side of what has just been expressed on the negative, and indirect confirmation of it: ἀλλὰ is, however, by no means equivalent to γάρ; the latter would give a reason why nothing was pure to the polluted; the former states with full oppositive force the fact of an internal pollution, which makes the former statement, ‘that nothing external was pure to them,’ feeble when contrasted with it; see esp. Klotz, *Devar.*, Vol. II. p. 9. On the more emphatic enumeration καὶ—καὶ; see notes on 1 Tim. iv. 10, and Donalds. *Gr.* § 550 sq. Νοῦς is here not merely the ‘mens speculativa’ (comp. Sander-son *de Obl. Consc.* § 17, Vol. IV. p. 13, ed. Jacobs.), but the willing as well as the thinking part of man, (Delitzsch. *Psychol.* IV. § 5, p. 140, Beck, *Bibl. Seelenl.* II. 18. b, p. 54); see also the notes on 1 Tim. vi. 5. Συνείδησις is the conscience, the moral consciousness, within (see esp. notes on 1 Tim. i. 5); the two united thus represent, in the language of Beck, the ‘Lebenstrom in seinem Aus- und Einfluss zusammen,’ p. 49, note. Bp. Taylor (*Ductor Dub.* I. i. 1. 7),

somewhat infelicitously regards the two terms as identical.

16. ὁμολογοῦσιν] ‘they profess;’ they make an open confession of God, but practically deny it, being deficient in all true earnestness; ‘quotiescumque vincimur vitiis atque peccatis, toties Deum negamus,’ Jerome.

ἀρνοῦνται] ‘deny (Him);’ in opposition to ὁμολ. The Vulg. (perhaps) and a few commentators (Wiesing, al.) supply εἰδέναι after ἀρνοῦνται. This does not seem necessary; the use of ἀρνείσθαι with an accus. personæ is so extremely common, that it is best, with Syr., to retain the simpler construction. Though so common in the N.T., ἀρνείσθαι is only used by St. Paul in the Past. epp.; add Heb. xi. 24.

βδελυκτοί] ‘abominable;’ ἄπ. λεγόμε. in N.T.; comp. Prov. xvii. 15, ἀκάθαρτος καὶ βδελυκτός (ἡρῆ), 2 Macc. i. 27, ἐξού-θηνήμενους καὶ βδελυκτούς. There is no oblique reference to idolatry (βδελύγματα, Deut. xxix. 17 al.), nor necessarily to the abomination in which certain animals, &c., were formerly held (Lev. xi. 10), and which they might have still maintained, though this is more plausible, comp. Wiesing. It is simply said that their actions and principles made them ‘abominable’ (μισητοί, Hesych.) in the sight of God. The verb is used metaphorically in Attic writers, but not in a sense so far removed from the primary notion (βδέω) as in the LXX. and eccl. writers; comp. Aristoph. *Vesp.* 792.

ἀδόκιμοι] ‘reprobate;’ not actively ‘qui bonum probare non possunt,’ Bengel, but passively, ‘re-

Charge the aged men to be sober and faithful; the aged women to be holy themselves and to school the younger women.

II. Σὺ δὲ λάλει ᾧ πρόπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· ² πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ³ πρεσβύτιδας ὡσαύτως ἐν κατα-

probi,' Vulg., Goth. ('uskusanai,' cogn. with 'choose'), as in 2 Tim. iii. 8, and elsewhere in the N.T.; see notes *in loc.* The use of the word, if we except Heb. vi. 8, is confined to St. Paul.

CHAP. II. 1. σὺ δέ] 'But do thou,' address to Titus in contrast to these false teachers; so 2 Tim. iii. 10, iv. 5. Chrys. has here missed the force of the contrasted address, αὐτοὶ εἰσιν ἀκάθαρτοι, ἀλλὰ μὴ τούτων ἕνεκεν σιγήσῃς, comp. also Theodoret; Titus is not tacitly warned not to be deterred or disheartened, but is exhorted to preach sound doctrine in opposition to their errors.

λάλει] 'speak,' 'utter,' 'ore non cohibito,' Bengel. On the difference between λαλεῖν, 'vocem ore mittere' [λαλ-, Germ. *lallen*, comp. Benfey, *Wurzellex.* Vol. II. p. 9], λέγειν 'dicere, sc. colligere verba in sententiam' (comp. Donalds. *Cratyl.* § 453) and εἰπεῖν, 'verba facere,' see Tittmann, *Synon.* I. p. 80 sq.

τῇ ὑγιαίν. διδασκ.] 'the sound doctrine;' see notes on 1 Tim. i. 10.

2. πρεσβύτας] 'aged men;' not πρέσβυτέρους, in an official sense: 'in duas classes νεωτέρων et πρεσβυτέρων dividunt Apostoli populum Christianum in unâquâque Ecclesiâ,' Pearson, *Vind. Ign.* (ad Lect.) p. 12 (Angl. C. Libr.). The inf. with the accusatives specifies the substance of the order which was contained in what Titus was to enuntiate; comp. Madvig, *Synt.* § 146.

νηφαλίους] 'sober,' Ital., Vulg., not

'watchful,' Syr. ܠܥܝܢܐ [excitati]

and even Chrys.; see notes on 1 Tim. iii. 2, and on 2 Tim. iv. 5. On the meaning of σεμνός, comp. notes on 1 Tim. ii. 2, and on that of σώφρων, *ib.* ii. 9.

τῇ πίστει] 'in respect of faith;' dative 'of reference to,' see notes on Gal. i. 22, and Winer, *Gr.* § 31. 3, p. 244. It may be observed that this expression may almost be interchanged with ἐν and the dat. as in ch. i. 13; this seems to confirm the remark in Gal. l. c., that these sort of datives not uncommonly may be considered as species of the local dat. ethically used. Here the τὸ ὑγιαίνειν of the aged men was to be shown in their faith; it was to the province of that virtue that the exhibition of it was to be limited.

ὑπομονῇ] 'endurance;' 'in ratione bene consideratâ stabilis et perpetua mansio,' Cicero, *de Invent.* II. § 54. It is here joined with πίστις and ἀγάπη as in 1 Tim. vi. 11 (comp. 1 Thess. i. 3), and serves to mark the brave patience, the enduring fortitude, which marks the true Christian character; see notes on 2 Tim. ii. 10, and comp. Usteri, *Lehrb.* II. I. 4, p. 240.

3. πρεσβύτιδας] 'aged women;' synonymous with the πρεσβύτεραι, 1 Tim. v. 2. On ὡσαύτως, comp. notes on 1 Tim. iii. 8; the aged women were not to be ὡς ἑτέροις in respect of any of the foregoing qualifications.

ἐν καταστάματι] 'in demeanour,' ܠܥܡܠܐ [ἐν

σχήματι] Syr.; in meaning a little, but a little only, different from καταστολή, 1 Tim. ii. 9. In the latter text the prevailing idea is perhaps

στήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῶ δεδου-
λωμένας, καλοδιδασκάλους, + ἵνα σωφρονίζωσιν τὰς νέας

4. σωφρονίζωσιν] So *Rec.* with C D E J K al. (*Griesb., De Wette, Huther* al.). Both *Tisch.* and *Lachm.* read σωφρονίζουσιν with A F G H, al. This does not seem sufficient evidence for a solecism so very glaring, especially when in the very next *ἵνα* is used again and correctly. In 1 Cor. iv. 6, Gal. iv. 17, this may be more easily accounted for; see notes on *Gal.* l.c., and comp. *Winer, Gr.* § 42, b. 1, p. 335.

outward deportment as enhanced by pure externals, dress, &c., in the present case outward deportment as dependent on something more internal, e.g. *manner, gesture, &c.*, 'incessus et motus, vultus, sermo,' silentium,' Jerome; see also *Coray in loc.* It is manifestly contrary to the true meaning of the word to refer it to the mere externals of dress on the one hand (τὰ περιβολαῖα, (*Ecum.*), and it seems inexact, without more exact adjuncts in the context, to limit it *solely* to internals ('ornatus virtutum,' *Beng.*), on the other. *Wetst.* cites *Porphy. de Abst.* iv. 6, τὸ δὲ σεμνὸν καὶ τοῦ κάταστηματος ἑωρᾶτο, with which comp. *Ignat. Trall.* § 3, οὐ αὐτὸ τὸ κατὰστημα μεγάλη μαθητεία, very vaguely interpreted by *Jacobson in loc.* *Plutarch* uses somewhat similarly the curious adjective καταστη-ματικός, e.g. *Tib. Gracch.* § 2, ἰδέα προσώπου, καὶ βλέμματι, καὶ κινήματι πρὸς καὶ καταστ. ἦν. On the most suitable translation, see notes *in loc.* ἱεροπρεπεῖς] 'holy-beseeming,' 'as becometh holiness,' *Auth. Ver.*; the best gloss is the parallel passage, 1 Tim. ii. 10, ὁ πρόπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν; comp. *Eph.* v. 3, καθὼς πρόπει ἁγίοις. The word is an ἄπ. λεγόμεν. in the N.T., but not very uncommon elsewhere, e.g. *Xenoph. Sympos.* viii. 40, *Plato, Theages*, 122 D: see these and other exx. in *Wetst.* On διαβόλους, see notes on 1 Tim. iii. 11.

μὴ οἶνῳ κ. τ. λ.] 'not enslaved to much

wine;' an expression a little stronger than 1 Tim. iii. 8, μὴ οἶνῳ πολλῶ προσέχοντες, and possibly due to the greater prevalence of that vice in *Crete*: this transpires clearly enough in *Plato, Legg.* i. and ii., comp. *Book* i. § 11, p. 641.

καλοδιδασκάλους] 'teachers of what is good,' 'honestatis magistræ,' *Beza*, not by public teaching, but as the context implies by its specifications, in domestic privacy, ἐπ' οἰκίας, *Chrysost.* On καλὸς compare notes on 1 Tim. iv. 4.

4. ἵνα σωφρονίζωσιν κ. τ. λ.] 'that they may school the young women to be, &c.,' παιδεύωσιν, *Theoph.*, — not exactly 'prudentiam doceant,' *Vulg.* (comp. *Syr.*), which, though perfectly correct *per se*, would here, on account of the following σωφρόνας, be somewhat tautologous: numerous exx. of this less special sense of σωφρ. are cited by *Loesn. Obs.* p. 427, from *Philo*, all appy. confirmed by its connexion with, and juxtaposition to, the weaker νοουθετεῖν. It may be remarked that in the corresponding passage, 1 Tim. v. 2, Timothy is himself directed to exhort the νεωτέρας, here it is to be done by others: this was probably in consequence of the greater amount of practical teaching and exhortation which the *Cretan* women required. It does not seem necessary with *Tisch.* to advocate a solecistic reading when the correct mood is fairly supported; see *crit. notes.*

φιλόανδρους] 'lovers of their husbands;' τὸ κεφά-

φιλάνδρους εἶναι, φιλοτέκνους, 5 σώφρονας, ἀγνάς, οἰκου-
ρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ
ὁ λόγος τοῦ Θεοῦ βλασφημῇται.

λαιον τοῦτο τῶν κατὰ τὴν οἰκίαν ἀγαθῶν, Chrys. This and the adjectives which follow, are, as εἶναι further suggests, dependent on the verb immediately preceding, and serve more specifically to define the nature and substance of the σωφρονισμός. If the connexion had been with λάλει as in ver. 3, the infinitive, as there, would more naturally have been omitted. Calvin evades this objection by referring φιλάνδρ. and φιλοτέκν. to the νέαι, but σωφρόνας κ.τ.λ., to the πρεσβύτεδες: this, however, wholly mars the natural sequence of epithets. The νέαι are here, as the immediate context shows, primarily the young married women, but of course not exclusively, as four out of these epithets can belong equally to married or single; comp. notes on ver. 6.

5. σώφρονας] 'sober-minded,' 'discreet'; see notes on 1 Tim. ii. 9. The more general is then followed by the more special ἀγνάς, which here, as the subject and the context seem to require, has reference, not to a purity from πνευματικὸς μολυσμός (Coray), but more particularly to 'chastity'; καὶ σώματι καὶ διανοίᾳ καθαρά ἀπὸ τῆς τῶν ἄλλοτρίων καὶ μίξεως καὶ ἐπιθυμίας, Theophyl.

οἰκουρούς] 'keepers at home,' Auth. Ver. 'domisedas,' 'casarias,' Elsner; more literally, Ital. 'domum custodientes,' similarly Vulg., Syr., 'domus curam habentes.' According to Hesych. οἰκουρὸς is ὁ φροντίζων τὰ τοῦ οἴκου καὶ φυλάττων, the Homeric οἶκος, 'watcher' [possibly from OP. 'watch' (?) Pott, *Etym. Forsch.* Vol. I. p. 123, comp. φρουρά] giving the compound

its definite meaning: see Suicer, *Thesaur.* s.v. and the large collection of exx. in Elsner, *Obs.* Vol. II. p. 324 sq. The reading οἰκουργοὺς (*Lachm.*), though well supported, viz., by ACD*(E* ?)FG, is doubtful, as no other example of its use has yet been adduced; the verb occurs Clem. Rom. I. 1, and appy. in reference to this passage. It has also been found in Soranus (A. D. 120 ?) *de Arte Obst.* VIII. 21, but its association with καθέδριον makes the reading very doubtful. If it be adopted here, the meaning will be 'workers at home,' and the exhortation practically the same; there is to be no περιέρχασθαι, 1 Tim. v. 13; home occupations are to preclude it.

ἀγαθὰς is not to be joined with οἰκουρούς, as appy. Syr. and Theophyl., but regarded as an independent epithet = 'benignas,' Vulg.; comp. Matth. xx. 15. On the distinction between ἀγαθός ('qui commodum aliis præstat') and δίκαιος ('qui recti et honestilegem sequitur'), see Tittm. *Synon.* I, p. 19 sq.; comp. also notes on Gal. v. 21. The interpr. of Bloomf., 'good managers,' according to which it is to be considered as 'exegetical of the preceding,' is wholly untenable. It is rather added with a gentle contrast; the οἰκουπία was not to be marred by 'austeritas,' sc. 'in servulos' (Jerome), or improper thrift (Heydenr.).

ὑποτασσομένας κ.τ.λ.] 'submitting themselves to their own husbands.' On the distinction between ὑποτασσ. (sponte) and πειθαρχεῖν (coactus), see Tittmann, *Synon.* Part II. p. 3, and on the proper force of the pronominal ἰδῖος (Donalds. *Cratyl.* § 139) when thus

Exhort young men to be sober, being thyself a pattern; exhort servants to please their masters and to be trusty.

Ἔτους νεωτέρους ὡσαύτως παρακάλει
σωφρονεῖν, ἡ περὶ πάντα σεαυτὸν παρε-
χόμενος τύπον καλῶν ἔργων, ἐν τῇ διδα-

connected with *ἀνὴρ*, see notes on *Eph.* v. 22. The concluding words of the verse, *ἵνα μὴ κ.τ.λ.*, are most naturally connected with this last clause (*Est.*); the *λόγος τοῦ Θ.* (the Gospel) would be evil spoken of if it were practically apparent that Christian wives did not duly obey their husbands; comp. *1 Tim.* vi. 1. Theodoret refers it, somewhat too narrowly, to the fact of women leaving their husbands *προφάσει θεοσεβείας*: the implied command here, and the expressed command, *Eph.* v. 22, are perfectly general and inclusive.

6. *νεωτέρους*] ‘the younger men,’ in contrast with the *πρεσβύτας*, ver. 1; just as the *νέαι* form a contrasted class to the *πρεσβυτίδες*. There is thus no good reason for extending it, with Matth., to the young of both sexes. It seems to have been the Apostle’s desire that the exhortations to the Cretan *νέαι* should be specially administered by those of their own sex; contrast *1 Tim.* v. 2.

σωφρονεῖν] ‘to be sober-minded;’ in this pregnant word a young man’s duty is simply but comprehensively enunciated; οὐδὲν γὰρ οὕτω δύσκολον καὶ χαλεπὸν τῇ ἡλικίᾳ ταύτῃ γένοιτ’ αὖν, ὡς τὸ περιγενέσθαι τῶν ἡδονῶν τῶν ἀτόπων, Chrys.: comp. Neand. *Planting*, Vol. I. p. 486 (Bohn). The repeated occurrence of this word in different forms in the last few verses, would seem to hint that ‘immoderati affectus’ were sadly prevalent in Crete, and that the Apostle had the best of reasons for his statement in *1. 13*, which De W. and others so improperly and unreasonably presume to censure.

7. *περὶ πάντα* is not to be connected with *σωφρονεῖν* (‘ut pudici sint in omnibus,’ Jerome), but with the *Syr.*, *Vulg.*, *Chrys.*, and in fact all the leading comment. ancient and modern, with *σεαυτ. παρεχόμενος*. It can scarcely be necessary to add that *πάντα* is neuter; for the uses of *περὶ*, see notes on *1 Tim.* i. 19.

σεαυτὸν παρέχ.] ‘*exhibiting thyself*,’ reflexive pronoun with the middle voice; see Winer, *Gr.* § 39. 6, p. 298. In this use, not without precedent in earlier Greek, e.g. Xenoph. *Cyrop.* viii. 1. 39, Plato, *Legg.* x. 890 c, emphasis and perspicuity are gained by the special addition of the pronoun. Here, for instance, without the pronoun the reference might have seemed doubtful; the *τύπον* might have been referred to one of the *νεώτεροι* and the use of the middle to the interest felt by Titus in making him so. In such cases care must be taken to discriminate between what is now termed a ‘dynamic’ middle (Krüger, comp. notes on *1 Tim.* iv. 6) and a simple reflexive middle: in the former case the pronoun would seem generally admissible, in the latter (the present) case, it can only legitimately appear, when emphasis or precision cannot be secured without it; see Krüger, *Sprachl.* § 52. 10. 10, and on the uses of *παρέχ.* comp. Kuster, *de Verb. Med.* § 49. καλῶν ἔργ.]

On this expression, which is perfectly comprehensive and inclusive, comp. notes on ch. iii. 8. Few will be disposed to agree with Calv. in his connexion of these words with ἐν τῇ διδασκαλίᾳ.

ἀφθορίαν] ‘*uncorruptness*, ‘*sincerity*,’ sc. *παρε-*

σκαλία ἀφθορίαν, σεμνότητα, ⁸ λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον. ⁹ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι,

χόμενος; 'integritatem,' Vulg.: Syr. paraphrases. The associated word σεμνότης as well as what would otherwise be the tautologous λόγον ὑγιῆ, seem to refer ἀφθορίαν not objectively to the teaching (scil. διδασκαλίαν ἀδιάφθορον, Coray), but subjectively to the teacher, comp. 2 Cor. xi. 3; in his διδασκαλία he was to be ἀφθορος (Artemid. v. 95), in his delivery of it σεμνός: a chaste sincerity of mind was to be combined with a dignified σεμνότης of manner. This connexion is rendered perhaps still more probable by the reading of the text (*Lachm. Tisch.*): of two similarly abstract substantives, it would seem hardly natural to refer one to the teaching and the other to the teacher. The addition ἀφθαρσίαν (*Rec.*, but not *Rec.* of Elz.) is not well supported, viz., only by D***E[** ?] JK; about thirty mss.; and a few Vv. The variety of reading in this passage is considerable, see *Tisch.* On σεμνότης, see notes on 1 Tim. ii. 2, and on the practical applications of the verse, Bp. Taylor, *Serm.* x. xi.

8. λόγον ὑγιῆ] 'sound discourse,' not merely in private life ('in consuetudine quotidianâ,' Beng.) but, as the context seems to require, in the exercise of his public duties, more especially in preaching, comp. 1 Tim. v. 17: 'inter docendum nihil aliud loquere quam quod sanæ fidei conveniat,' Estius. Several exx. of this use of ὑγιής are cited by Raphel. *Annot.* Vol. II. p. 636. The λόγος is moreover to be not only intrinsically ὑγιής, but so carefully considered and expressed as to be ἀκατάγνωστος, open to neither contempt or animadversion;

'nihil dignum reprehensione dicat aut faciat, licet adversarii sint ad reprehendum parati,' Jerome: comp. 1 Tim. vi. 14.

ὁ ἐξ ἐναντίας, sc. χώρας (Bos, *Ellips.* p. 562 (325) ed. Schæf.), if indeed it be thought necessary to supply the ellipsis at all. The reference is doubtful; the 'adversary' ('he who riseth against us,' Syr.), seems certainly not ὁ διάβολος (Chrys.), but rather πᾶς ὁ ἐκείνῳ διαπονούμενος, whether the opposing false teacher, or the gainsaying heathen. On the whole, the allusion in ver. 5, compared with the nearly certain reading ἡμῶν (us Christians), makes the latter reference (to the heathen) the most plausible; comp. 1 Tim. v. 14. The statement of Matth. that ACDEFG read ὑμῶν is completely erroneous; all the above, with the exception of A, read ἡμῶν; see *Tisch. in loc.*

ἐντραπῇ] 'may be ashamed,' 'erubescat,' Beza; not middle 'sich schäme,' Huther, but appy. here with a purely passive sense (comp. Syr. ܠܢܒܝܐ, 'pudeat,' 'erubescat'), as in 2 Thess. iii. 14, comp. 1 Cor. iv. 14, Psalm xxxiv. 26, αἰσχυνηθείσαν καὶ ἐντραπείσαν.

φαῦλον] 'bad,' ܦܐܘܠܐ [odiosum] Syr.;

John iii. 20, v. 29 (in opp. to ἀγαθός), James iii. 16; Rom. ix. 11, 2 Cor. v. 10, are both doubtful. This adjective, in its primary meaning 'light,' 'blown about by every wind' (Donalds. *Cratyl.* § 152), is used with a distinct moral reference in earlier as well as later writers (see exx. in Palm u. Rost, *Lex.* s.v.); in the latter, however, it is used in more frequent anti-

ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, ¹⁰ μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,

10. πᾶσαν πίστιν]. So *Lachm.* with A C D E; al. 5. . . . *Clarom.* Sangerm. al.; . . . *Lat.* Ff. The order is reversed by *Tisch.* with J K; great majority of mss. . . . *Copt.*, and many others . . . *Chrys.* *Theod.* *Dam.* al. (*Rec.*, *Griesb.*, *Schol.*), but the weight of uncial authority seems certainly in favour of the reading of the text. It may be also remarked that *appy.* in every other instance in St. Paul's epp. (except Eph. iv. 19) where πᾶς is in connexion with an abstract and anarthrous substantive, it does not follow but *precede* the noun.

thesis to ἀγαθός, and comes to mean little less than κακὸν (*Thom. M.* p. 889, ed. Bern.) or πονηρόν, comp. *Fritz. Rom.* Vol. II. p. 297.

9. δούλους] It does not seem necessary to refer this construction to ver. 1 (*Matth.*); the infin. is dependent on παρακάλεῖ, ver. 6, the two following verses being dependent on the participle παρεχ. and practically parenthetical. On the general drift of these exhortations to slaves, and on the meaning of some particular terms (ἰδιοῖς, δεσπόταις), see notes and reff. on 1 *Tim.* vi. 1 sq. The deportment and relations to the οἰκοδόμοι of women and servants were to *practically* teach and edify the heathen; οὐ γὰρ ἀπὸ δόγματος δόγματα ἀλλ' ἀπὸ πραγμάτων καὶ βιοῦ τὰ δόγματα κρίνουσιν. Ἑλληνες, *Chrysost.*, who, however, in an interesting passage, speaks very despondingly of the moral and religious opportunities of δοῦλοι.

εὐαρέστους] 'well pleasing'; a term frequently used by St. Paul, *Rom.* xii. 1, 2, xiv. 18, 2 *Cor.* v. 9. al., but in all other passages with relation to God or our Lord. *Fritz. (Rom. l. c.* Vol. III. p. 31) rightly objects to the translation 'obsequiosus,' *Bretschn.*,—comp. *Syr.* ܥܝܪܐܝܬܐ [placentes se præbeant], but doubtfully advocates a purely passive or rather neutral translation, 'is cui facile satisfacias,'

'homo contentus,' similarly *Jerome*, 'complacentes conditioni suæ.' This certainly does not seem necessary, the reference is more naturally to δεσπόταις, 'well pleasing to them,' i.e. 'approved by them (comp. *Phil.* iv. 18) in all things;' comp. *Clem. Alex. Strom.* vii. 13 (83), p. 883 (ed. *Pott.*), πρὸς τὸν Κύριον εὐάρεστος ἐν πᾶσι γένηται, καὶ πρὸς τὸν κόσμον ἐπαινετός, where this passage seems to have been faintly alluded to.

ἀντιλέγοντας] 'gainsaying,' 'contradicting,' 'contradicentes,' *Vulg.*, and even more definitely *Syr.* ܐܢܬܝܠܝܓܝܢ [obistentes], thwarting, or setting themselves against their masters' plans, wishes, or orders; opp. to ὑπέκοντας ἐν τοῖς ἐπιτάγμασι, *Chrys.* The *Auth. Vers.*, 'not answering again' ('non responsatores,' *Beza*), seems too narrow; comp. *John* xix. 12, ἀντιλέγει τῷ Καίσαρι, *Rom.* x. 21, λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα, and in this same epistle, ch. i. 9, where ἀντιλέγειν probably involves some idea of definite opposition; comp. *Tittm. Synon.* II. p. 9.

10. νοσφιζομένους] 'purloining,' *Acts* v. 2, 3, with ἀπὸ of the thing from which purloined; comp. *Josh.* vii. 1, 2 *Macc.* iv. 32. This use of νοσφιζ. = στερεῶν, κλέπτων (*Hesych.*), or with more accurate reflexive reference, ἰδιοποιούμενος (*Suidas*), requires

ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

The grace of God has appeared, and teaches us to be godly in this world, and to look forward to our Redeemer's coming.

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ

no illustration; exx. if needed will be found in Wetst. πᾶσαν

πίστ. ἐνδεικν.] 'showing forth all good fidelity;' ἐνδεικν. is only used by St. Paul, and in Heb. vi. 10, 11; see notes on Eph. ii. 7, where the word is briefly noticed. The added epithet ἀγαθὴν scarcely can refer to the actions, 'in rebus non malis,' Beng., but seems merely to specify the 'fidelity' as true and genuine, opposed to a mere assumed, eye-serving πίστις, comp. Eph. vi. 6. On the various meanings of πίστις in the N.T., comp. Usteri, *Lehrb.* II. 1. 1, p. 91, note, and on the use of πᾶσαν, 'every form of' (comp. ἐν πᾶσιν below), see notes on Eph. i. 8.

ἵνα . . . κοσμῶσιν] Definite object and purpose contemplated by such conduct. The Apostle knew well the force of practical teaching; a δοῦλος, ἐν Χριστῷ φιλοσοφῶν, to use the words of Chrys., must in those days have been, even though a silent, yet a most effective, preacher of the Gospel. The concluding words, which refer to God (1 Tim i. 1, ii. 3, iv. 10, Tit. i. 3), not Christ, specify the διδασκ. as being 'the doctrine of salvation,' 'the Gospel,' an expression at which De W. unnecessarily takes exception.

11. γὰρ gives the reason for the foregoing practical exhortations, and seems immediately suggested by the last words of ver. 10, which, though specially referring to slaves, may yet be extended to all classes. It is thus really a reference to ver. 9, 10, but virtually to all that precedes from ver. 1 sq. The saving grace of God had among its objects the ἀγιασμός of man-

kind; comp. Eph. i. 4, and the four good sermons by Beveridge, *Serm.* 90—93, Vol. IV. p. 225 sq. (Angl. Cath. Libr.) This χάρις need not be limited to the incarnation (Theod., Jerome, al.), though this, as the context and perhaps ἐπεφάνη show, is the leading reference; 'the grace of God doth not so bring salvation as to exclude the satisfaction of Christ for our sins,' Beveridge, *l. c.*, p. 229. Ἐπιφαίνειν (ch. iii. 4, Luke i. 79) and ἐπιφάνεια are normal words in connexion with our Lord's first or second advents (Waterl. *Moyer's Lect.* VI. Vol. II. p. 134), possibly with a metaphorical reference, comp. Acts xxvii. 20; the dogmatical reference involved in the compound, ἵνα τὴν ἀνθρώπινον ὑπαρξιν μὴνύσῃ (Zonaras, *Lex.* Vol. I. p. 831), seems clearly indemonstrable.

ἡ σωτήριος κ. τ. λ.] 'the saving (grace) to all men,' 'that grace of God whereby alone it is possible for mankind to be saved,' Beveridge, *l. c.* p. 229. The reading is doubtful: *Lachm.*, with AC*D* rejects the article, *Tisch.*, with C***D***EJK, retains it, and appy. rightly. If the article were wanting, we should have a further predication, scil. 'and it is a saving grace to all men' (Donalds. *Gr.* § 404), which would subjoin a secondary reference that would mar the simplicity of the context, παιδεύουσα clearly involving the principal thought. Huther, in contending for the omission of the art. on the same grounds, does not appear to have been fully aware of the nature and force of these predicates. In either case, on account of the following ἡμᾶς, the dative πᾶσιν ἀνθρ. is

σωτήριος πᾶσιν ἀνθρώποις, ¹² παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν

most naturally and plausibly appended to σωτήριος; joined with ἐπεφ., it would be, as Wiesinger remarks, aimless and obstructive.

12. **παιδεύουσα**] *'disciplining us.'* The normal force of this word in the N.T., 'per molestias erudire' (see notes on Eph. vi. 4, Trench, *Synon.* § 32), preserved in Ital., 'corripens,' must not here be lost sight of or (as in Bloomf.) obscured. Grace exercises its discipline on us (1 Cor. xi. 32, Heb. xii. 6) before its benefits can be fully felt or thankfully acknowledged: the heart must be rectified and the affections chastened before sanctifying grace can have its full issues; comp. (on the work of grace) the excellent sermon of Waterland, No. 26, *Works*, Vol. v. p. 688.

ἵνα κ.τ.λ.] *'to the intent that;'* not merely the substance (De W., Huth.) but the direct object of the παιδεία. De W. considers ἵνα with the subj. as here only tantamount to an infin.; this is grammatically admissible after verbs of 'command,' 'entreaty,' al. (see Winer, *Gr.* § 45. 9, comp. notes on Eph. i. 17), but doubtful after a verb so full of meaning as παιδεύειν. The opinion of Chrys. seems definite with regard to ἵνα, but he is appy. inclined to join it with the finite verb, ἦλθεν ὁ Χρ. ἵνα ἀρνησώμεθα τὴν ἀσέβειαν: this does not appear admissible. **ἀρνησάμενοι**] Comp. notes on ch. i. 16. The participle, as Wiesinger remarks, states on the negative side, the purpose of the παιδεία, which is further expressed on the positive in σοφρ. ζήσωμεν. **Ἀσέβεια**, here not εἰδωλοατρελία καὶ τὰ πονηρὰ δόγματα, Theophyl., but 'practical impiety' ('what-

soever is offensive or dishonourable to God,' Beveridge, *Serm.* 90, Vol. iv. p. 239 sq.), is the exact antithesis to εὐσέβεια, on which latter word see notes on 1 Tim. ii. 2.

τὰς κοσμ. ἐπιθ.] *'the lusts of the world,'* 'all inordinate desires of the things of this world,' Beveridge, *l. c.*, comp. 1 John ii. 16; *ὅσα πρὸς τὸν παρόντα βίον ἡμῶν χρησμεύει, κοσμικὰ εἰσὶν ἐπιθυμιαί, πάντα ὅσα ἐν τῷ παρόντι βίῳ συγκαταλύεται κοσμικὴ ἐστὶν ἐπιθ.*, Chrysost. The adj. κοσμικός is only a *dis* λεγόμεν. in N.T., here and (in a different sense) Heb. ix. 1, being commonly replaced in such combinations as the present by words or expressions of a more *distinct* ethical force, Gal. v. 16, Eph. ii. 3, 1 Pet. ii. 11, 2 Pet. ii. 10, al. It is here probably used in preference to σαρκικός (1 Pet. *l. c.*) as more general and inclusive, and as enhancing the extent of the abnegation: all ἐπιθυμιαί are here included, which, in a word, *ἐἰς τοῦτον μόνον τὸν κόσμον γεννῶνται καὶ ὄχι εἰς ἄλλον*, Coray; comp. esp. 1 John ii. 15. In later writers the moral reference is very decided; *κοσμικούς, τοὺς εἰς τὴν γῆν ἐλπίζοντας καὶ τὰς σαρκικὰς ἐπιθυμίας*, Clem. Alexand. *Strom.* ii. 378, Suicer, *Thesaur.* Vol. ii. p. 147. On the various meanings of κόσμος, comp. notes on Gal. iv. 3.

σωφρόνως κ.τ.λ.] *'soberly, righteously, and godly.'* The meanings assigned to σωφρ. (notes on 1 Tim. ii. 9), δικαίως (notes on ver. 5), and εὐσεβῶς must not be too much narrowed, still in a general way they may be conceived as placing Christian duties under three aspects, to ourselves, to others, and to God; comp. Beveridge, *Serm.* 91,

αἰῶνι, ¹³ προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν

Vol. IV. p. 253. The terms, indeed, are all general and comprehensive,—δικαιος, for example ('qui jus fasque servat,' Tittm. *Synon.* I. p. 21), includes more than duty to others, but the order, as well as the meanings, alike hint that the distinction is not to be wholly ignored; comp. Raphael, *Annot.* Vol. II. p. 639, Storr, *Opusc.* Vol. I. p. 197 sq. ἐν τῷ νῦν αἰῶνι] 'in the present world,' 'this present course of things.' On the meaning of αἰών, see notes on Eph. ii. 2, comp. also notes on 2 Tim. iv. 10.

13. προσδεχόμενοι κ.τ.λ.] 'looking for the blessed hope;' comp. Acts xxiv. 15, Gal. v. 5, ἐλπίδα ἀπεκδεχ., where see notes. In this expression, which, on account of the close union of ἐλπίδα with ἐπιφ., is slightly different to Gal. l.c., ἐλπίς is still not purely objective, the 'res sperata,' τὸ ἐλπιδόμενον (Huth., al.), but is only contemplated under objective aspects ('objectivirt'), our hope being considered as something definite and substantive, comp. Col. i. 5, ἐλπίδα τὴν ἀποκειμένην ἐν τοῖς οὐρανοῖς, see Meyer *in loc.*, and notes on Eph. i. 18. The nature of the hope is more fully defined by the gen. δόξης with which it is associated: see below. Theodoret seems to regard the whole expression as a mere ἐν διὰ δυοῖν, scil., τῆς ἐνδόξου παρουσίας αὐτοῦ τὴν ἐλπίδα: this is not satisfactory; though the meaning may sometimes be practically not very different, yet such systems of interpretation are at best only evasive and precarious; see Fritzsche's good Excursus, in his *Comm. on Matth.* p. 853 sq. The different objects of ἐλπίς e.g. δόξης, δικαιοσύνης, ἀναστάσεως κ.τ.λ., are grouped together by Reuss,

Theol. Chret. IV. 20, Vol. II. p. 221.

τῆς δόξης is certainly not to be explained away as a mere epithet, 'glorious appearing,' Auth. Vers., Scholef., but is a true and proper genitive, see notes on Eph. i. 4: there is a twofold ἐπιφάνεια, the one an ἐπιφ. τῆς χάριτος, ver. 11, the other an ἐπιφ. τῆς δόξης, see Beveridge, *Serm.* 92, Vol. IV. p. 271 (Angl. Cath. Libr.). It is also plainly dependent on ἐλπίδα, as well as on ἐπιφ. (De W., Wiesing.), the two substantives being closely united, and under the vinculum of a common article; see Winer, *Gr.* § 18. 4. d, p. 145. It is singular that Scholef. *Hints*, p. 126 (ed. 3), should not have given this interpr. more prominence.

τοῦ μεγάλου κ.τ.λ.] 'of our great God and Saviour Jesus Christ;' μέγαν δὲ Θεὸν ὠνόμασεν τὸν Χριστόν, Theod., sim. Chrys. It must be candidly avowed that it is very doubtful whether on the grammatical principle last alluded to the interpretation of this passage can be fully settled; see Winer, *Gr.* § 18. 5. obs., p. 148, and comp. notes on Eph. v. 5. There is a presumption in favour of the adopted interpr., but, on account of the (defining) gen. ἡμῶν (Winer, p. 142), nothing more. When, however, we turn to exegetical considerations, and remember (a) that ἐπιφάνεια is a term specially and peculiarly applied to the Son, and never to the Father, see esp. Waterland, *Divin. of Christ*, *Serm.* 6, Vol. II. p. 134, comp. Beveridge, *Serm.* 92, Vol. IV. p. 268; (b) that the immediate context so specially relates to our Lord; (c) that the following mention of Christ's giving Himself up for us,—of His abasement, does fairly account for St. Paul's ascription of a

Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα
λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῶ

title, otherwise unusual, that specially and antithetically marks His glory; (d) that *μεγάλου* would seem uncalled for if applied to the Father, see Usteri, *Lehrb.* II. 2. 4, p. 310, Hofmann, *Schriftb.* Vol. I. p. 127; and (e) lastly, observe that appy. two of the ante-Nicene (Clem. Alexand. *Protrept.* 7, [ed. Pott.], and Hippolytus, quoted by Wordsw.), and the great bulk of post-Nicene writers (see Middleton, *Gr. Art.* p. 393, ed. Rose, Wordsworth, *Six Letters*, p. 67 sq.) concurred in this interpretation,—when we candidly weigh all this evidence, it does seem difficult to resist the conviction that this text is a direct, definite, and even *studied* declaration of the divinity of the Eternal Son. It ought not to be suppressed that some of the best Vv., Vulg., Syr. al. (not however appy. Æth.) and some Fathers of undoubted orthodoxy adopted the other interpr.; in proof of the latter assertion, Reuss refers to Ulrich, *Num Christus in &c. Deus appellatur*, Tig. 1837, a treatise which the present editor has not seen. The note of De W., in keeping in the background the palmary argument (a) scarcely reflects his usual candour; that of Conyb. and Hows. is even still more unsatisfactory; a text of such importance is not to be so summarily dismissed.

14. ὃς ἔδωκεν] ‘*who gave Himself*,’ Gal. i. 4, Eph. v. 25; expansion of the preceding word *σωτήρ*, with a distinct retrospective reference to ἡ χάρις ἡ σωτ., ver. 11. The forcible ἑαυτὸν ‘*Himself, His whole self, the greatest gift ever given*,’ must not be overlooked; comp. Beveridge, *Serm.* 93, Vol. IV. p. 285. ὑπὲρ ἡμῶν] ‘*for us*,’ on the meaning of this expression which must not be

here too hastily asserted as equivalent to *ἀντὶ ἡμῶν* (Beveridge *l. c.*), see notes on Gal. iii. 13.

λυτρώσῃται] ‘*ransom*,’ ‘pay for us a λύτρον,’ that λύτρον being His precious blood; see notes on Eph. i. 7, and comp. Matth. xx. 28, Mark x. 45. Not only does our Lord’s death involve our reconciliation and our justification, but, what is now often too much lost sight of, our *ransoming* and *redemption* (Beveridge, *Serm.* 90, Vol. IV. p. 230), whether, as here, from the bondage, or, as elsewhere, from the penalties of ἀνομία: see Reuss, *Theol. Chret.* IV. 17, Vol. II. p. 182 sq., who, with some deductions, has expressed himself clearly and satisfactorily.

ἀνομίας] ‘*iniquity*,’ properly ‘*lawlessness*,’ the state of *moral licence* (ἀκαθαρσία καὶ ἀνομία, Rom. vi. 19) which either knows not or regards not law, and in which the essence of sin abides, 1 John iii. 4; ‘in ἀνομία cogitatur potissimum legem non servari, sive quod ignota sit lex, sive quod consulto violetur,’ Tittmann, *Synon.* I. p. 48, —where a distinction between ἀνομία and the more inclusive ἀδικία (see notes on 2 Tim. ii. 19) is stated and substantiated.

καθάρσῃ κ. τ. λ.] ‘*purify unto Himself a peculiar people*,’ affirmative statement (according to St. Paul’s habit) and expansion of what has been just expressed negatively. The tacit connexion of ἀνομία and ἀκαθαρσία (see last note) renders καθάρσω very pertinent and appropriate. It does not seem necessary with Syr. (here incorrectly translated by Etheridge) De W., Wiesing. al., to supply ἡμᾶς and understand λαὸν as an accus. ‘of the predicate,’ scil., ‘for a peculiar people:’ the Greek commentt. (see

λαὸν περιούσιον, ζήλωτήν καλῶν ἔργων. ¹⁵ Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

esp. Theod.), all seem clearly to regard it a plain accus. *objecti*; so Ital., Vulg., and (if the transll. in Walton, *Polygl.* can be trusted) Æth. and Arab.

περιούσιον] ‘*peculiar*,’ Auth. Ver., οἰκεῖον, Theod.; very doubtfully interpreted by Syr.

𐤀𐤋𐤍𐤏𐤍 𐤏𐤍𐤕𐤏𐤍 [populum novum], and but little better by Vulg., ‘acceptabilem,’ and Chrys. ἐξιλεγμένον, both of which seem to recede too far from the primary meaning. The most satisfactory commentary on this word (ἄπ. λεγόμε. in N.T.) is supplied by 1 Pet. ii. 9, λαὸς εἰς περιποίησιν, compared with the 𐤏𐤍𐤕𐤏𐤍 𐤏𐤍 of the Old Test., translated λαὸν περιούσιον, Deut. vii. 6, comp. Exod. xix. 5 al.; comp. notes on Eph. i. 14. It would thus seem that the primary meaning, ‘what remains over and above to’ (comp. Bretsch. *Lex.*),—a little too coarsely expressed by the ‘populum abundantem’ of the Ital.,—has passed, by an intelligible gradation into that of περιποιητόν, Hesych., ἔγκλητον, Suid., and thence, a little more specially, ‘peculiar,’ οἰκεῖον; the connexion of thought being that indicated by Steph. (in *Thesaur.* s. v.), ‘quæ supersunt a nobis reconduntur.’ On the derivation (from περιούσα) see Winer, *Gr.* § 16. 3, p. 108, and on the general meaning see Suicer *Thesaur.* s. v. Vol. II. p. 678, and Hammond *in loc.* In this clause the sanctifying, as in the former the redeeming, purpose, of the atoning death of Christ comes mainly into prominence; see Hammond, *Pract. Catech.* I. 2, p. 24 (Angl. C. Libr.)

καλῶν ἔργων] gen. *objecti*; objects about which the ζῆλος was displayed,

Acts xxi. 20, xxii. 3, 1 Cor. xiv. 12, Gal. i. 14.

15. ταῦτα κ.τ.λ.] Retrospective exhortation (ver. 1), serving as an easy conclusion to the present, and a preparation for a new portion of the epistle. Ταῦτα may be united with παρακαλεῖ (comp. 1 Tim. vi. 2), but on account of the following ἔλεγχε is more naturally attached only to λάλει; Titus is, however, not to stop with λαλεῖν, he is to *exhort* the faithful, and *reprove* the negligent and wayward: on the practical duties of Titus’s office, comp. South, *Serm.* 5, Vol. I. p. 76 (Tegg).

ἐπιταγῆς] ‘*authority*,’ μετὰ αὐθεντίας καὶ μετὰ ἐξουσίας, Chrysost., who also remarks on the inclusive πάσης; ἐπιταγὴ occurs 1 Tim. i. 1, Tit. i. 3, in the more specific sense of ‘commandment;’ it is only in the N.T. used by St. Paul, viz., Rom. xvi. 26, 1 Cor. vii. 6, 25, and 2 Cor. viii. 8. This clause is probably only to be connected with the last verb (as Chrysost. and Theoph.), thus far corresponding to ἀποτόμως, ch. i. 13.

σου περιφρονεῖτω] ‘*despise thee*,’ ‘*slight thee*,’ not ‘give no one just cause to do so,’ Bloomf. (comp. Jerome), a meaning which is *here* purely imported; contrast 1 Tim. iv. 11, where the context supplies the thought. All the Apostle says here is, as Hamn. rightly paraphrases, ‘permit not thy admonitions to be set at nought,’ ‘speak and act with vigour;’ the Cretan character most probably required it. The verb. περιφρ. is an ἄπ. λεγόμε. in the N.T., probably somewhat milder (comp. Thucyd. I. 25) than the more usual καταφρονεῖν.

Teach men to be obedient: we were once the contrary, but have been saved and regenerated through God's mercy in Jesus Christ.

III. Ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, ² μηδένα

The ethical distinction urged by Jerome, that περιφρ. means an *improper*, while καταφρ. may mean a *proper*, contempt (e.g. of sufferings, &c.), does not seem tenable. Bloomf. asserts that Titus was a 'much older man than Timothy;' on what authority?

CHAPTER III. 1. ὑπομίμησκε] 'put in mind,' 'admone,' Vulg. It is almost perverse in the opponents of the genuineness of these epp. to call attention to this word; it occurs several times in the N. T., and though not elsewhere in St. Paul's epp., except 2 Tim. ii. 14, is nearly the only word which suitably expresses this peculiar part of the teacher's office: in 1 Cor. iv. 17, another compound, ἀναμνησκει, is properly used as implying (Meyer *in loc.*) that previous instructions had been forgotten.

ἀρχαῖς ἐξουσίαις] 'powers, authorities,' Luke xii. 11; general, including all constituted governors, Roman and others. It is far from improbable that there is here an allusion to an insubordinate spirit which might have been showing itself not merely among the Cretan Jews (Conyb. and Hows.), but the Cretans generally (Wetst.). They had been little more than 125 years under Roman rule (Metellus subjugated Crete B.C. 67), their previous institutions had been of a democratic tone (δημοκρατικὴν ἔχει διάθεσιν, Polyb. Hist. vi. 46. 4), and their own predatory and seditious character was only too marked; στάσει καὶ φόνοις καὶ πολέμοις ἐμφυλίοις ἀναστρεφόμενοι, Polyb. vi. 46. 9; see Meur-

sus, *Creta*, iv. 8, p. 226. This, perhaps, may be rendered further plausible by the use of πειθαρχεῖν ('coactus obsequi') as well as ὑποτάσσεσθαι ('lubens et sponte submittere'), see Tittm. *Synon.* II. p. 3, and comp. Syr., which by ^ⲁⲛⲁⲃⲓⲧⲏⲩ [subditus est=πειθ.] and ^ⲁⲛⲁⲃⲓⲧⲏⲩ [audivit=ὑποτ.]

seems to observe a similar distinction: contr. Ital., Vulg. When πειθαρχ. stands alone, this meaning must not be too strongly pressed, comp. Acts v. 32, xxvii. 21; the idea of obeying a *superior* power, seems, however, never wholly lost, comp. Ammonius. p. 121.

The omission of καὶ is justified by preponderant uncial authority, ACD*E*FG, al., and is adopted by Lachm. and Tisch.

If this distinction be correct, and the words really do involve somewhat different ideas, we may suitably account for the omission of καὶ.

πειθαρχεῖν may be connected with ἀρχαῖς, Theodoret, Huth., al., but on account of the preceding ἀρχαῖς, seems more naturally taken absolutely; so Vulg., Syr. (appy.), and most modern commentators. Coray extends the reference to τὴν αὐτοῦ εἰς ἑαυτὸν ὑποταγήν (comp. Aristot. *Nic. Eth.* x. 9), but this is scarcely in harmony with the immediate context.

2. μηδένα βλασφ.] 'to speak evil of no man,' μηδένα ἀγορεύειν κακῶς, Theodoret; extension of the previous injunctions. Not only rulers, but all men are to be treated with consideration both in word and deed; on βλασφ. comp. notes on 1 Tim. i. 13. And on the practical applications and necessary limitations of the precept,

καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους· + ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν Θεοῦ, ⁵ οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ

5. ὧν ἐποιήσαμεν] So *Tisch.* with C**D***E J K; nearly all mss.; . . . Ath. Chrys. Theod. al. (*Rec.*, *Griesb.*, *Scholz*); and perhaps rightly, as the law of attraction seems so very regularly preserved in the N.T. *Lachm.* reads ἀ ἐποιήσ. with AC*D*FG; al. . . . Clem. al. (*Huther*),—a reading that is not hastily to be rejected, but still appy. slightly less probable than the former. Huther urges the probability of a correction from the acc. to the gen., but it is doubtful whether transcribers were so keenly alive to the prevailing coincidence of the N. T. in this respect with classical Greek as to have made the change from the intelligible accusative. Winer (*Gr.* § 24. I, p. 288) cites as similar violations of the ordinary rule, John iv. 50, vii. 39, Acts vii. 16: the first and second passages have fair critical support for the acc., the third, however, scarcely any. We retain then the reading of *Tisch.*

that of *πονηρία*. The verb *διάγειν* is a *dis legeb.*, here and (with *βλον*) 1 Tim. ii. 2. **στυγητοί]** ‘*hateful*,’ *μισητοί*, *Hesych.*, ‘*odibiles*,’ *Vulg.*; it forms, as *Wiesing.* observes, a species of antithesis to *μισ.* ἀλλ. Their conduct was such as to awaken hatred in others.

4. ἡ χρηστότης] ‘*the kindness*,’ ‘*benignity*,’ ‘*benignitas*’ *Vulg.*, sc. ‘*quæ in dandis beneficiis, cernitur*,’ *Fritz.* *Rom.* ii. 4, Vol. I, p. 98; used in reference to God, *Rom.* ii. 4, xi. 22, *Eph.* ii. 7 (comp. *Clem. Rom.* i. 9, *Epist. ad. Diogn.* 9); in reference to man 2 Cor. vi. 6, *Gal.* v. 22, *Col.* iii. 12. See notes on *Gal.* l. c. where it is distinguished from *ἀγαθωσύνη*.

ἡ φιλανθρωπία] ‘*the love*,’ ‘*philanthropy*,’ ‘*humanitas*,’ *Vulg.*; used only again, in ref. to men, *Acts* xxviii. 2; comp. *Philo, Leg. ad Cai.* § 10, Vol. II. p. 556 (*Mang.*) where both words are associated, *Raphel. in loc.*, and for the general sentiment, *John* iii. 6. The article is repeated with each subst. to give prominence to each attribute, *Green, Gr.* p. 213. On *ἐπεφάνη*, comp. notes on ch. ii. 11,

and on *σωτῆρος Θεοῦ*, see notes on 1 Tim. i. 1, and *Middleton, Gr. Art.* p. 396, who remarks that it may be questioned whether in this place, as well as ch. i. 3, ii. 10, 1 Tim. ii. 2, the *σωτῆρ Θεός*, be not Christ, though usually referred to the Father. In the present verse this surely cannot be the case (see ver. 6, and comp. *Usteri, Lehrb.* ii. 2. 4, p. 310), still we seem bound to mark in translation the different collocation of the words.

5. οὐκ ἐξ ἔργων] ‘*not by works*,’ i. e. in consequence of works; see notes on *Gal.* ii. 16, where this and other uses of *ἐκ* are compared and investigated. The negative is emphatic, and, as *Bengel* observes, refers to the whole sentence; οὔτε ἐποιήσαμεν ἔργα δικαιοσύνης, οὔτε ἐσώθημεν ἐκ τούτων, ἀλλὰ τὸ πᾶν ἡ ἀγαθότης αὐτοῦ ἐποίησε, *Theophyl.* The works are further defined as τὰ ἐν δικαιοσύνῃ, works done in a sphere or element of *δικαιοσύνη*, in the state of a *δίκαιος*, comp. *Winer, Gr.* § 52. a. obs., p. 466.

ἐποιήσαμεν ἡμεῖς] ‘*we did*,’ ἡμεῖς emphatic; the pronoun being added to make the contrast, with αὐτοῦ ἔλεος

κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγε-

still more clear and forcible. In the following clause κατὰ denotes the indirect reason that an agreement with a *norma* suggests and involves, = 'in consequence of,' 'quâest misericordia,' Fritz. *Rom.* ii. 4, Vol. I. p. 99; so Acts iii. 17, κατὰ ἀγνοίαν, 1 Pet. i. 3, κατὰ τὸ ἔλεος, comp. Phil. ii. 3, see Winer, *Gr.* § 53. d, p. 479. The transition from the regular meaning of the 'model' to that of the 'course of things in accordance with it,' is sufficiently easy and intelligible; comp. Phil. ii. 3, where κατ' ἐπίθειαν stands in a kind of parallelism to the dative, τῇ παπεινοφροσύνῃ, and still more definitely Arrian, *Alex.* I. 99 (cited by Winer), κατ' ἔχθος τὸ Πόρου μᾶλλον ἢ φίλῃ τῇ Ἀλεξάνδρῳ: see also Bernhardt, *Syntax* v. 20. b, p. 240. Huther on 1 Pet. i. 2 draws a distinction between this use of κατὰ and ἐξ, but a bare remembrance of the primary meanings of the two prepp. *origin* (immediate) and *model* will render such distinctions almost self-evident.

ἔσωσεν] 'saved us,' 'put us into a state of salvation,' Hammond; see esp. 1 Pet. iii. 21, and comp. Taylor, *Life of Chr.* I. § 9, Disc. vi. 29. In this important dogmatical statement many apparent difficulties will completely vanish if we remember (1) that no mention is here made of the subjective conditions on *man's* side (διὰ τῆς πίστεως, Eph. ii. 8; comp. 1 Pet. *l. c.*), because the object of the whole passage is to enhance the description of the saving mercy of *God*, see Wiesing. *in loc.*; (2) that St. Paul speaks of baptism on the supposition that it was no mere observance, but that it was a sacrament in which all that was inward properly and completely accompanied all that was out-

ward: he thus can say in the fullest sense of the words, that it was a λουτρον παλιγγενεσίας, as he had also said, Gal. iii. 27, that as many as were baptized into Christ, Χριστὸν ἐνεδύσασθε, definitely put Him on, entered into vital union with Him,—a blessed state, which as it involved remission of sins, and a certain title, for the time being, to resurrection and salvation, so, if abided in, most surely leads to final σωτηρία; see Neander, *Planting*, Vol. I. p. 495 (Bohn), and esp. the brief but most perspicuous remarks of Waterl. *Euchar.* vii. 3, Vol. iv. p. 578 (comp. *ib.* ix. 3, p. 645), compared with the fuller statements of Taylor, *Life of Chr.* I. 9, Disc. vi. 14 sq. On the meaning of σώζω, comp. (with caution) Green, *Gramm.* (Append.) p. 318, but obs. that 'to embrace the Gospel' (p. 317) falls short of the plain and proper meaning of σώζειν ('salvum facere'), which even with ref. to present time can never imply less than 'to place in a state of salvation;' comp. Beveridge, on *Church Cat.* qu. 4, and notes on Eph. ii. 8.

διὰ λουτροῦ παλιγγ.] 'by means of the laver of regeneration;' the λουτρ. παλιγγ. is the 'causa medians' of the saving grace of Christ, it is 'the means whereby we receive the same, and the pledge to assure us thereof;' 'partam a Christo salutem Baptismus nobis obsignat,' Calv.: less than this cannot be said by any candid interpreter. The gen. παλιγγ. appy. marks the attribute or inseparable accompaniments of the λουτρον, thus falling under the general class of the *possessive* gen., Scheuerl. *Synt.* § 16. 3, p. 115: forexx. in the N.T. of this sort of gen. of 'inner reference,' see esp. the collection in Winer, *Gr.* § 30. 2. b, p. 215. As

σίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου, ⁶ οὗ ἐξέχεεν
ἐφ' ἡμᾶς πλουσίως, διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

for any unexegetical attempts (Matth. al.) to explain away the plain force and lexical meaning of λουτρον (see notes on *Eph.* v. 26), it may be enough to say, in the words of Hooker on this subject, that 'where a literal construction will stand, the farthest from the letter is commonly the worst,' *Eccl. Pol.* v. 59. 2; see John iii. 5, the reff. in Waterland, *Works*, Vol. iv. p. 428, and comp. the fair comments of Hofmann, *Weiss. u. Erf.* II. p. 233 sq., and *Schriftb.* II. 2, p. 170 sq. On the true meaning of παλιγγε-

νεσία (Syr. ܡܕܢܝܐ ܕܥܕܝܐ ܕܥܕܝܐ)

partus qui de principio, de novo]; οὐκ ἐπεσκεύασεν ἡμᾶς ἀλλ' ἀνωθεν κατεσκεύασεν, Chrysost., see the able treatise on this text by Waterland, *Works*, Vol. IV. p. 427 sq., a tract which, though extending only to thirty pages, will be found to include and to supersede much that has been written on this subject: Bethell on *Regen.* (ed. 4) may also be profitably consulted.

καὶ ἀνακαιν. κ.τ.λ.] 'and renewing of the Holy Spirit,' i. e. 'by the Holy Sp.,' the second gen. being that of the agent, more definitely expressed by D*E*FG al., ἀνακαιν. διὰ πν. ἁγ. . . Ital. ('renov. per Sp. sanctum') and some Latin Ff. The construction of the first gen. ἀνακαιν. is somewhat doubtful. It may be regarded as either (a) dependent on the preceding διὰ, as in Syr., Jerome ('per renovationem') al.; see John iii. 5, and comp. Blunt, *Lect. on Par. Priest.* p. 56; or (b) as dependent on λουτροῦ, Ital., Vulg., and appy. Copt. On the whole the latter seems most simple and satisfactory: ἀνακαιν. κ.τ.λ. must not, however, be considered as merely explanatory of παλιγγενεσίας (De W.,

Huther), but as co-ordinate with it, παλιγγ. and ἀνακαιν. (only here and Rom. xii. 2) 'being nearly allied in end and use, of one and the same original, often going together, and perfective of each other,' Waterland, *Regen.* Vol. IV. p. 428; see Hofmann, *Schriftb.* II. 2, p. 171. The exact genitival relation παλιγγ. and ἀνακαιν. cannot be very certainly or very confidently defined. The gen. is most probably an obscured gen. of the content, representing that which the λουτρον involves, comprises, brings with it, and of which it is the ordinary and appointed external vehicle; comp. Mark i. 4, βάπτισμα μετανόας ('which binds to rep.'), which, grammatically considered, is somewhat similar, and for exx. of these obscurer uses of the gen., see Winer, *Gr.* § 30. 2, p. 214, 215. The distinction between Regeneration and Renovation (preserved in our Service of Confirmation), in respect of (a) the 'causa efficiens,' (b) duration, and (c) recurrence,—three important theological differentiae, is nowhere more perspicuously stated than by Waterl. *l. c.* p. 436; comp. notes on *Eph.* iv. 23, and there observe the force of the tenses. Lastly, for a comparison between 'regeneratio' and 'conversio,' see Ebrard, *Dogmatik*, § 454, Vol. II. p. 357.

6. οὗ] Scil. Πνεύματος ἁγίου; not dependent on λουτροῦ (Calv.), or on an omitted prep. (Heydenr.), but, according to the usual rule of attraction, on the gen. immediately preceding: οὐ μόνον γὰρ δι' αὐτοῦ ἀνέπλασεν, ἀλλὰ καὶ δαψιλῶς τούτου μετέδωκεν, Theophyl. ἐξέχεεν] 'poured out,' 'shed,' 'non dicit dedit sed effudit,' Corn. a Lap.; in similar reference to the Holy Spirit, Acts ii. 17, 18, 33. There does not, however,

ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

appear to be here any special reference to the Pentecostal effusion (Olsh.), nor to the communication to the Church at large (Est., comp. De W.), but as the tense and context (ver. 7) seem rather to imply, to individuals in baptism. The next clause points out through whose mediation this blessed effusion is bestowed.

διὰ Ἰησ. Χρ. is not to be separated, as in *Mill*, *Griesb.*, *Lachm.*, by a comma from the clause ἐξέχεεν κ. τ. λ., but connected closely with it: if the words be referred to ἔσωσεν, there will be not only a slight tautology ἔσωσεν—διὰ σωτήρος, but the awkwardness of two clauses with διὰ each dependent on the same verb. Thus then the whole is described as the work of the Blessed Trinity. The Father saves us by the medium of the outward laver which conveys the inward grace of the regenerating and renewing Spirit; that Spirit again is vouchsafed to us, yea, poured out abundantly on us only through the merits of Jesus Christ. So the Father is our σωτήρ, and the Son our σωτήρ, but in different ways; 'Pater nostræ salutis primus auctor, Christus vero opifex, et quasi artifex,' Justiniani.

7. [ἵνα κ. τ. λ.] Design of the more remote ἔσωσεν (De W.), not of the nearer ἐξέχεεν (Wiesing.). The latter construction is fairly defensible, but appy. not so simple or satisfactory. Though some prominence is given to ἐξέχεεν, both by the adv. πλουσίως, and by the defining words διὰ Ἰησ. Χρ., yet the whole context seems to mark ἔσωσεν as the verb on which the final clause depends. We were once in a hopeless and lost state, but we were rescued from it by the φιλανθρωπία of God, who not merely saved us from

the δουλεία of sin, but associated with it the gracious intent that we should become κληρονόμοι of eternal life.

δικαιωθέντες ['justified,' in the usual and more strict theological sense; not, however, as implying only a mere outward non-imputation of sin, but as involving a 'mutationem status,' an acceptance into new privileges and an enjoyment of the benefits thereof, Waterl. *Justif.* Vol. VI. p. 5: in the words of the same writer 'justification cannot be conceived without some work of the Spirit in conferring a title to salvation,' *ib.* p. 6.

ἐκείνου may be referred to the Holy Spirit (Wiesing.), but is appy. more correctly referred to God the Father. The Holy Spirit is undoubtedly the efficient (1 Cor. vi. 11), as our Lord is the meritorious cause of our justification; the use, however, of the expression χάρις, which in reference to δικαιοσύνη and δικαίω seems almost normally connected with the principal cause, the Father (Rom. iii. 24), and its apparent retrospective reference to ἐξ ἔργων, ver. 5, renders the latter interpr. much more probable; comp. Waterl. *Justif.* Vol. VI. p. 9. The pron. ἐκείνου seems to have been used to preclude a reference to Ἰησοῦ Χρ., which so immediately precedes.

κατ' ἐλπίδα ['in respect of hope,' 'according to hope,' surely not 'through hope,' Conyb. and Hows.,—a most needless violation of the usual force of the prep. These words are not to be connected with ζωῆς αἰωνίου (Coray, Matth.), as κληρον. γεννηθ. would thus be left isolated, but is more naturally united as a restrictive addition to the latter words; καθὼς ἠλπίσαμεν, οὕτως ἀπολαύσομεν, Chrys. The κληρονομία ζ. αἰων. is really future (comp. Rom.

Teach men to maintain good works; avoid idle questions, and shun an obstinate heretic.


8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
βούλομαί σε διαβεβαιούσθαι, ἵνα φροντίζω
σιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευ-

viii. 24, where ἑλπίδι is *probably* a dat. *modi*, see Meyer *in loc.*), though present in respect of hope; εἰ γὰρ οὕτως ἀπεγνωσμένους, ὡς ἄνωθεν γεννηθῆναι, ὡς χάριτι σωθῆναι, ὡς μηδὲν ἔχοντας [Cod. Colb.] ἀγαθόν, ἔσωσε, πόλλῳ μᾶλλον ἐν τῷ μέλλοντι τοῦτο ἐργάσεται, Chrysost. The remark of De W. that St. Paul does not elsewhere specifically join κληρον. or even ἑλπίς with ζῶν αἰών. is true, but can scarcely be considered of moment, as substantially analogous sentiments (comp. Eph. i. 18, 1 Thess. v. 8,) can be adduced without difficulty; comp. Wiesing. *in loc.*

8. πιστὸς ὁ λόγος] ‘Faithful is the saying,’ in emphatic reference to what has been asserted in the *preceding* vers. 4-7, and to the important doctrines they involve; ἐπειδὴ περὶ μελλόντων διαλεχθῇ καὶ οὐπω παρόντων, ἐπήγαγε τὸ ἀξιόπιστον, Chrysost. On this formula see notes on 1 Tim. i. 5. 15. περὶ τούτων διαβεβ.] ‘make asseveration concerning these things;’ not ‘hæc asseverare,’ Beza, ‘Auth. Ver., De W., but as in 1 Tim. i. 7 (where see notes), ‘de his [non de rebus frivolis, Beng.] affirmare,’ Ital., changed for the worse in Vulg. to ‘confirmare: comp. Scholef. *Hints*, p. 127 (ed. 3). The translation of Turnb., ‘that thou be confirmed,’ esp. as he takes διαβ. middle in 1 Tim. l. c., is singularly unfortunate. The object and intent of the order is given in the following clause.

φροντίζωσιν] ‘be careful;’ ἄπ. λεγόμε. in N. T.; ἔργον καὶ σπούδασμα διηνεκὲς ἔχωσι, Theophyl.; ‘Vult eos studium suum curamque huc applicare, et videtur quum dicit φροντ. eleganter alludere ad inanes eorum

contemplationes, qui sine fructu et extra vitam philosophantur,’ Calv. The constructions of φροντ. and ἐκφροντ. are noticed by Thomas M. p. 289 (ed. Bern.)

προΐστασθαι] ‘to be forward in, to practise,’ Syr.  [operari,

facere]; so προϊστ. τέχνης, Athen. xiii. 612, see Palm u. Rost, *Lex.* s.v. Vol. II. p. 1122. The Vulg. (‘bonis operibus præesse’) and some other translations endeavour to retain the primary meaning of the verb; Justiniani compares ‘præfectus annonæ,’ similarly Est., ‘tanquam operum exactores et præfecti,’ and Pricæus (ap. Poli *Syn.*) ἡγεμόνας εἶναι; alii alia. All this perhaps is slightly forced; the word seems chosen to mark a ‘prompt sedulous attention to (comp. Polyb. *Hist.* vi. 34. 3. προϊστάνται χρείας), and practice of, good works,’ but, as the exx. adduced appear to show, scarcely involves any further idea of ‘bene agendo præcedere,’ Beza, al.: see the numerous exx. quoted by Kypke, *Obs.* Vol. II. 381, Loesner, *Obs.* p. 430.

καλῶν ἔργων] ‘good works,’ not merely with reference to works of mercy (Chrys.), but (as in ch. ii. 7) perfectly generally, and comprehensively. The recurrence of this expr. in the Pastoral epp. (ver. 14, 1 Tim. v. 10, 25, vi. 18, comp. 1 Tim. ii. 10, 2 Tim. ii. 21, Tit. iii. 1) has been often noticed; all that need be said is, that the nature of the errors condemned in these epp. was exactly such as required the reiteration of such a command. It was not to be a hollow, specious, falsely ascetic, and sterile Christianity, but one that

κότες Θεῶ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις,
 9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας
 νομικὰς περιῖστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.
 10 Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν

10. δευτέραν νοουθεσίαν] So *Rec.* with A C J K; &c. Vulg. al. many Gr. and Lat. Ff. (*Griesb.*, *Scholz*, *Lachm.*, *Huth.*, *De W.* e sil). The reading adopted by *Tisch.*, μίαν νοουθεσίαν (D E F G It. Syr. (Philox.) Chrys. Theodoret (1); Lat. Ff.) καὶ δευτέραν, though fairly supported, does not seem so satisfactory; transcribers appear to have felt a difficulty about the close union of μίαν and δευτέραν (D E . . . Clarom. Sangerm. Copt. read δύο) and to have introduced in consequence variations in the text.

showed itself in outward actions; comp. Wiesing. *Einleit.* § 4, Neander, *Planting*, Vol. I. p. 343 (Bohn).

πεπιστ. Θεῶ] ‘who have believed God,’—God, not perhaps without some slight emphasis; ‘non dixit qui credunt hominibus sed qui credunt Deo,’ Jerome. The expression is certainly not to be limited to the heathen Christians (Mack), but includes all who by God’s grace had been led to embrace His λόγον and διδασκαλίαν (ch. i. 3, ii. 10), De W., Wiesing. On the constructions of πίστις and πιστεύω, see notes on 1 Tim. i. 16.

ταῦτα] ‘these things,’ scil. these instructions, this practical teaching (Fell), to which the μωρὰ ζητήσεις in the next verse form a sharp and clear contrast. Wiesing. refers the pronoun to καλὰ ἔργα; this, however, even if it escapes tautology, does not equally well maintain the antithesis to the meaning here assigned to ζητήσεις. On καλὰ (‘good,’ *per se*, opp. to μάταιοι, ver. 9) καὶ ὠφέλ., comp. notes on 1 Tim. ii. 3.

9. ζητήσεις] ‘questions (of controversy),’ exactly as in 1 Tim. i. 4, where see notes. In the latter passage De W. here assigns the meaning ‘Streitigkeiten,’ and yet in his note on the passage adopts the present meaning ‘Streitfragen,’—a self-contradiction by no means usual in that

careful commentator. The word is only used by St. Paul in the Pastoral epp., 1 Tim. i. 6, vi. 4; 2 Tim. ii. 23. On γενεαλογίας, see notes on 1 Tim. i. 14, where the expression is investigated: it is here associated with ζητ. as probably marking the principal subject among these controversial discussions; comp. Winer, *Gr.* § 57. 2. obs., p. 515.

ἔρεις καὶ μάχ. νομ.] ‘strifes, and contentions about the law’ are the results of these foolish and unpractical questions; see 1 Tim. vi. 4, 2 Tim. ii. 23. The adj. νομικαί is not to be referred to both substantives (Heydenr.), but only to the latter; the μάχ. νομ. were a special and prevailing form of the ἐρεῖς, just as the γενεαλ. were of the ζητήσεις, Wiesing. The contentions perhaps turned on the authority and application of some of the precepts in the law; comp. 1 Tim. i. 14.

περιῖστασο] ‘avoid, go out of the way of,’ see notes on 2 Tim. ii. 16, the only other passage in St. Paul’s epp. where the word occurs.

μάταιοι] ‘vain,’ from which nothing of true value results, in opp. to καλὰ, ver. 8. Μάταιος is here and James i. 26, as in Attic Greek, of two terminations; the fem. occurs 1 Cor. xv. 17, 1 Pet. i. 18. On the distinction


παραιτου̇, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν ἀντοκατάκριτος.

between *κένος* (contents,—‘das Gehaltlose’) and *μάταιος* (results,—‘das Erfolglose’) see Meyer on 1 Cor. xv. 17: Tittmann (*Synon.* I. p. 173) compares them with the Lat. ‘inanis’ and ‘vanus.’

10. αἰρετικὸν ἄνθρωπον] ‘*An heretical man,*’ ‘*a man who causeth divisions;*’ ‘*quisquis suā proterviā unitatem ecclesiæ abruptit,*’ Calv. The exact meaning here of this word (an ἄπ. λεγόμεν. in N. T.) must not be deduced from the usage of later writers, but simply from the Apostle’s use of the subst. from which it is derived. The term αἰρέσεις occurs (not ‘often,’ Huther, but) twice in St. Paul’s epp., 1 Cor. xi. 19, where it denotes *appy.* something more aggravated than *σχίσματα*, ‘dissensions of a more matured character’ (‘*nullum schisma non aliquam sibi confingit hæresim,*’ Jerome), and Gal. v. 20, where it is enumerated after *διχοστασίαι*. In neither case, however, does the word seem to imply specially ‘the open espousal of any *fundamental error*’ (the more definite eccles. meaning, comp. Origen. on *Tit.* Vol. v. p. 285, Lomm., Waterl. *Doct. of Trin.* ch. 4, Vol. III. p. 461), but, more generally, ‘divisions in church matters,’ possibly, of a somewhat matured kind, τὰς φιλονεικίας λέγει, Theod. on 1 Cor. i. c., see Suicer, *Thesaur.* s.v. I. 3, Vol. I. p. 120. Thus, then, αἰρετικὸς ἄνθρ. will here be one who gives rise to such divisions by erroneous teaching, not necessarily of a fundamentally heterodox nature, but of the kind just described, ver. 9; comp. ch. i. 14. If we adopt this *appy.* fair and reasonable interpretation, the objections of De W. and others, founded on the later and more

special meanings of αἵρεσις and αἰρετικός, wholly fall to the ground.

μετὰ μίαν κ. τ. λ.] ‘*after one and a second [unavailing] admonition;*’ Titus is not to contend, he is only to use *νοθεσία*, if that fail he is then to have nothing further to do with the offender. On the distinction between *νοθεσία* (‘*quæ fit verbis*’) and *παιδεία* (‘*quæ fit per pœnas*’), see notes on Eph. vi. 4; and on the use of εἰς for πρῶτος, here associated with δευτέρος, and consequently less peculiar and Hebraistic than when alone, as in Matth. xxviii. 1, Mark xvi. 2, al., see Winer, *Gr.* § 38. 1, p. 287.

παραιτου̇] ‘*shun,*’  [lit.

‘ask off from’] Syr., ‘devita,’ Vulg.; ‘monere desine; laterem lavares,’ Beng.: see notes on 1 Tim. iv. 7. There is nothing in this or the associated words which favours any *definite* reference to *formal* excommunication, = ἐκβαλλε, Vitringa (*de Vet. Syn.* III. I. 10, p. 756), who compares the *νοθεσία* to the ‘*correptio*’ or ‘*excommunicatio privata*’ of the Jews; sim. Taylor, *Episc.* § 15. This, however, is importing into a general word a special meaning. As we certainly have such expressions as *παραιτέσθαι τὴν γυναῖκα* (repudiare), Plut. *Apoth.* 206 A, and even ἀπωθεῖσθαι καὶ τῆς οἰκίας παραιτέσθαι, Lucian, *Abdic.* § 19; we perhaps may say with Waterland, *Doctr. of Trin.* ch. 4, Vol. III. p. 466, that *παραιτου̇* ‘*implies and infers a command to exclude them;*’ but St. Paul’s previous use of the word does not *appy.* justify our asserting that it is here formally expressed: see notes in *Translation*.

11. εἰδὼς] ‘*as thou knowest,*’ by the ill success of thy admonitions;

Come to me at Nicopolis; bring Zenas and Apollos. Our brethren must not be unfruitful.

¹² Ὅταν πέμψω Ἀρτεμῶν πρὸς σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς

reason for the injunction to have nothing to do with him: ὅταν δὲ δῆλος ᾗ πᾶσι καὶ φανερός, τίνος ἕνεκεν πυκτεύεις ἐκῆ; Chrysost.

ἐξέστραπται] 'is perverted,' Syr.

𐤒𐤌𐤃𐤌 [perversus], lit. 'hath been turned, thoroughly, inside out;' Schol. on Arist. *Nub.* 88, ἀπὸ μεταφορᾶς τῶν ῥυπουμένων ἱματίων καὶ ἐκστρεφόμενων· ἐκστρέψαι δὲ ἱμάτιον τὸ ἀλλάξαι τὸ πρὸς τὸ ἔσω μέρος ἔξω (cited by Wetst.): so Deut. xxxii. 20, γενέα ἐξεστραμμένη, Heb. נִרְבְּזָה יָדִיד. The strengthened compound thus appears to denote the complete inward corruption and perverseness of character which must be predicated of any man who remains thus proof against twice repeated admonitions. Baur (it is to be feared), only to support his meaning of αἰρετικός, refers ἐξεστρ. to the outward act of the man, 'has gone away from us;' this, as Wiesing. properly remarks, would more naturally be ἀποστρέφασθαι.

αὐτοκατάκριτος] 'self-condemned:' the reason why he is to be left to himself; he has been warned twice and now sins against light, οὐ γὰρ ἔχει εἰπεῖν, ὅτι οὐδεὶς εἶπεν, οὐδεὶς ἐνουθέτησεν, Chrysost. The aggravating circumstance is not that the man condemns himself *directly and explicitly*, as this might be a step to recovery, but that he condemns himself *indirectly and implicitly*, as acting against the law of his mind, and doing in his own particular case what in the general he condemns; see esp. Waterland, *Doct. of Trin.* ch. 4, Vol. III. p. 464, where this expression is fully investigated.

¹² Τυχικόν] On Tychicus, whom the Apostle (Col. iv. 7) terms ὁ ἀγα-

πητὸς ἀδελφός, καὶ πιστὸς διάκονος καὶ σὺνδουλος ἐν Κυρίῳ, see the notes on 2 Tim. iv. 12, Eph. vi. 21. It would seem not improbable that either Artemas or Tychicus were intended to supply the place of Titus in Crete during his absence with the Apostle. Of Artemas nothing is known.

Νικόπολιν] There were several cities of this name, one in Cilicia (Strabo xiv. 676), another in Thrace on the river Nestus, a third in Epirus (Strabo xii. 325), built by Augustus after the battle of Actium. It is extremely difficult to decide which of these cities is here alluded to; Schrader (*Paulus*, Vol. I. p. 118) fixes on the first; the Greek commentt., the subscription at the end of the ep. (Νικοπ. τῆς Μακεδονίας, to which country it was near, comp. Theodoret), and some modern writers, on the second; Wieseler (*Chronol.* p. 335) and others on the third. Perhaps the second may seem to harmonize better with the scanty notices of the last journey from Asia Minor to the West in 2 Tim. iv. 10 sq. (Neander, *Planting*, Vol. I. p. 344, Bohn), but as the city in Epirus appears to have been a place of much more importance, and not unsuitable as a centre for missionary operations, it may perhaps be assumed as not improbably the place here alluded to; see Conyb. and Hows. *St. Paul*, Vol. II. p. 481.

κέκρικα] 'I have determined,' with dependent inf., a form of expression used elsewhere by St. Paul, 1 Cor. vii. 37 (perf.), 2 Cor. ii. 1 (aor.)

παρὰ χειμάσαι] 'to winter;' Demosth. *Phorm.* 909. 14, παρὰ χειμάζοντι ἐκεῖ, ib. *Dionys.* 1292, Polyb. *Hist.* II. 64. 1, III. 33. 5 al.: in this compound the prep. παρὰ seems to mark the *locality*

Νικόπολιν· ἐκεῖ γὰρ κέκρικα παραχειμάσαι. ¹³ Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. ¹⁴ μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν

at which the action was to take place, comp. Palm u. Rost, *Lex.* s.v. IV. 1, Vol. II. p. 670. There does not appear anything in the expression from which any historical deduction can be safely drawn; possibly the winter was drawing near, and the Apostle *on his way* (ἐκεῖ, 'non dicit hic,' Beng.) to Nicopolis.

¹³. Ζηνᾶν] A name perhaps contracted from Ζηνόδωρος: of the bearer of it nothing is known. It is doubtful whether the term νομικός implies an acquaintance with the Roman (Grot.) or Hebrew law (De W.). The latter is the opinion of Chrys., Jerome, and Theoph., and is perhaps slightly the more probable; comp. Matth. xxii. 35. For notices of an apocryphal work, assigned to Zenas, 'De vitâ et actis Titi,' comp. Fabric. *Cod. Apocr.* Vol. II. p. 831.

Ἀπολλῶ] 'Apollonius,' sc. Apollonius, as in cod. D [Acts xviii. 24], or possibly Apollodorus, an eloquent (λόγιος, Acts I. c. see Meyer *in loc.*) Jew of Alexandria, well versed in the Scriptures, and disciple of St. John the Baptist; he was instructed in Christianity by Aquila and Priscilla (Acts xviii. 26), preached the Gospel with signal success in Achaia and at Corinth, and appears to have maintained relations of close intimacy with St. Paul, comp. 1 Cor. xvi. 12. There appears no good reason for supposing any greater differences between the teaching of St. Paul and Apollon (Neander, *Planting*, Vol. I. p. 230 sq., Bohn), than may be referred to the mere outward form in which that teaching possibly might have been communicated, and which comes from that one and the same

Spirit which διαιρεῖ ἰδίᾳ ἐκάστῳ καθὼς βούλεται (1 Cor. xii. 11); see Winer, *RWB*, Art. 'Apollonius,' Vol. I. p. 68. Much that has been recently advanced on the differences between St. Paul and Apollon is very doubtful and very unsatisfactory. The tendency of later criticism is to assign the ep. to the Heb., to Apollon, and it is certainly a supposition that deserves *serious consideration*; see Lunemann, *on Heb.* p. 21, 22, Reuss, *Gesch. des N.T.* § 153.

πρόπεμψον] 'conduct,' 'forward on their journey,' with the further idea, as the context seems to require, of supplying their various needs; comp. 3 John 6.

¹⁴. οἱ ἡμέτεροι] 'our brethren in Crete,' not 'nostri ordinis homines' (Beza), scil. 'Apollonius, Tychicus, et alii quos mittimus si quoin loco resederint' (Grot.), as this would imply a comparison between them and St. Paul, and would involve a meaning of προϊστ. καλ. ἔργ. ('habere domi officinam aliquam, me imitantes, Acts xx. 34,' Grot.), somewhat arbitrary, and wholly different to that in ver. 8. The ἡμέτεροι are rather οἱ περὶ σέ (Theoph.), the καὶ tacitly comparing them not with heathens (Hofmann, *Schriftb.* Vol. II. 2, p. 429), but with Titus; 'let these Cretan brethren of ours be not backward in cooperating with thee in these acts of duty and benevolence.' On προϊστ. κ.τ.λ., see notes on ver. 8.

εἰς τὰς ἀναγκ. χρεῖας] 'with reference to the necessary wants,' i. e. to supply them: comp. Phil. iv. 16, εἰς τὴν χρεῖαν μοι ἐπέμψατε. The article appears to mark the known and existing wants. ἄκαρποι] 'unfruitful,' solely and

ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι.

Salutations and Benediction.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

specially with reference to the wants of their teachers, 'quicunque evangelistis non ministraverint,' Just., but more with reference to their own moral state, i. e. without showing practical proofs of their faith by acts of love.

15. οἱ μετ' ἐμοῦ] 'those with me,' in my company, journeying or abiding with me; comp. Gal. i. 2, οἱ σὺν ἡμοῖς, where the idea of union in action (coherence), rather than mere local union (co-existence), seems intended to be expressed; Krüger, *Sprachl.* § 68. 13. 1.

τοὺς φιλοῦντας κ.τ.λ.] 'those who love us in faith,' those who love me in the sphere of faith; not merely πιστῶς καὶ ἀδόλως, Theoph. ! or διὰ πίστεως, Œcum., but 'in faith,' as the common principle which bound together and hallowed their common love. From the con-

cluding words, ἡ χάρις μετὰ πάντων ὑμῶν (Col. iv. 18), there is no reason to infer that the epistle was intended for the church as well as Titus. It is merely an inclusive benediction that comprehends the ἐπίσκοπος, and those committed to his oversight, Titus and all the faithful in Crete. Ἀμὴν (*Rec.* with D***EFGHJK) here, as well as in 1 Tim. vi. 21, 2 Tim. iv. 22, seems an interpolation, though in this case supported by stronger external evidence. It is bracketted by *Lachm.* and rejected by *Griesb. Scholz, Tisch.*, with ACD* 17; *Clarom., Æth., Hier.*

In the conclusion of all St. Paul's epp., except Rom. (om. only by 1 ms, and Am.), Gal. (om. G. g, Ambrst), there are similar variations. The omission seems certainly less probable than the insertion.

TRANSLATION.

NOTICE.

THE same principles are observed in this translation as in those of the GALATIANS and EPHESIANS. The Authorised Version is only altered where it appears to be *incorrect, inexact, insufficient or obscure*. There are however a few cases in which I have ventured to introduce another correction—viz., where our venerable Version seems to be *inconsistent* in its renderings of important or less usual words and forms of expression. These peculiarly occur in this group of Epistles, and the process of translation made me feel the necessity of preserving a *certain* degree of uniformity in the meanings assigned to some of the unusual yet recurrent terms and expressions.

This modification has been introduced with great caution, for, as the reader is probably aware, our last Translators state very explicitly that they have not sought to preserve a studied uniformity of translation, and have not always thought it necessary to assign to the same word even in very similar combinations the same meaning. To affect then a rigorous uniformity would be to reverse the principles on which that Version was constructed, and would not be revision but reconstruction. I have trusted then to my own judgment; where it has seemed necessary to be uniform I have been so; where this necessity has not been apparent, I have not ventured to interfere with the felicitous variety of expression which characterises our admirable Version. Whether in a *new* translation some few general rules and principles might not be thought desirable is fairly open to discussion; in a revision of an old translation, however, such rules can only be laxly observed, and must yield to individual judgment and be modified by the characteristics of the original. I dare not hope to have been always consistent, but I have striven to be cautious and circumspect, and I trust I may not be found too often to have been arbitrary or capricious.

The notes will be found a little fuller, as I have been assured by several friends that a greater interest is felt in the collations of the older Versions than I could have at all expected. These Versions are exactly the same as those in the previous epistles, and are detailed in the Notice to the Transl. of the *Galatians*.

THE FIRST EPISTLE TO TIMOTHY.

CHAPTER I. I.

PAUL, an apostle of Christ Jesus, according to the commandment of God our Saviour and Christ Jesus our Hope, ² unto Timothy, *my* true child in the faith. Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

³ Even as I besought thee to abide still at Ephesus, when I was on my way into Macedonia, that thou mightest command some not to be teachers of other doctrine, ⁴ nor

1. *Christ Jesus*] *Jesus Christ, *Auth.* According to] So *Rhem.*, *Cov.* (both), and *Auth.* Rom. xvi. 26, and Tit. i. 3; 'by the,' *Auth.*, *Wicl.* and remaining Vv. *Christ Jesus*] *Lord J. C. *Auth.* The translation of ἐπιταγήν adopted by *Cran.*, *Gen.*, *Bish.*, 'commission,' deserves attention; but, perhaps, too much obscures the idea of the divine ordinance and command under which the apostle acted; comp. Acts ix. 16, ὅσα δεῖ κ.τ.λ., and 1 Cor. ix. 15.

It may be remembered too that 'command' originally seems to have meant 'power' or authority, *Synon.*, ed. by Whately, p. 91. *Our Hope*] So *Wicl.*, *Rhem.*, *Cov.* (Test.); *Auth.*, prefixes 'which is' with remaining Vv.

2. *True child*] 'My own son,' *Auth.*; 'beloved sone,' *Wicl.*, *Rhem.*, *Cov.* (Test.), 'naturall sonne,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* It seems desirable to retain the more literal

translation of τέκνον: the distinction between τέκνον and υἱός is occasionally of considerable importance.

The Father] * 'Our Father,' *Auth.* *Christ Jesus*] 'Jesus Christ,' *Auth.* *al.*, though doubtful on the authority of what edition.

3. *Even as*] 'As,' *Auth.*, and the other Vv. *Was on my way*] 'Went,' *Auth.*, *Wicl.*, *Cov.*, (Test.), *Rhem.*; 'departed,' *Tynd.* and remaining Vv. *Command*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, and by far the most usual translation of the word elsewhere in *Auth.*; 'charge,' *Auth.*; 'denounce,' *Wicl.*, *Rhem.*; 'warne,' *Cov.* (Test.). The full authoritative meaning of the word should not be here impaired in translation; see notes.

Not to be teachers, &c.] 'That they teach no,' *Auth.*, and sim. the other Vv., except *Cran.*, 'folowe no straunge, &c.,' *Cov.* (Test.), 'preache none otherwyse.'

4. *Neither*] So *Auth.*, and all Vv.,

yet to give heed to fables and endless genealogies, seeing they minister questions rather than God's dispensation, which is in faith,—*so I do now*.⁵ But the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned: ⁶ from which some having gone wide in aim turned themselves aside unto vain babbling; ⁷ willing to be teachers of the law; yet not understanding either what they say, or about what they make asseveration.

except *Rhem.*, 'nor.' This is perhaps a case where it may seem necessary to adopt a more rigorous translation of *μηδέ*: where the things prohibited are not very different in their character, the ordinary translation will perhaps be sufficiently exact; here, however, the *τινές* are not merely to abstain from teaching others such profitless subjects, but are themselves not to study them. On the full force of *οὐδέ* or *μηδέ* after *οὐ* and *μή*, see Franke's very good treatise *de Part. Neg.* II. 5, and illustrate his remark,—that *οὐδέ* hints at an indefinite number of consequent terms, by Judges i. 27, where *οὐ* is followed by fourteen clauses with *οὐδέ*.

To give]

'give,' *Auth.*

Seeing they]

'which,' *Auth.*, and all *Vv.*

God's dispensation] 'Godly edifying,' *Auth.*, and the other *Vv.* except *Wicl.*, 'edificioun of God,' and *sim. Rhem.*, *Cov.* (*Test.*)

I do now] 'I

do,' *Auth.*

5. *But]* So *Bish.*, *Rhem.*; 'now,' *Auth.*; 'for,' *Wicl.* and remaining *Vv.*

Love] So all *Vv.* except

Wicl., *Cov.* (*Test.*), *Rhem.*, and *Auth.* It is curious why this change was made, except for variation from ver. 14, comp. *Vulg.* Our last translators were by no means uniform in their translation of *ἀγάπη*: even in cases where it is associated with *πίστις* and they might have wished to have marked a quasi-theological meaning, it is not uncommonly translated love;

compare ch. vi. 11, 1 Thess. iii. 6. al.

6. *Gone wide in aim]* 'Swerved,' *Auth.*; 'have erred,' *Wicl.* and the other *Vv.* except *Cov.* (*Test.*), 'erryng,' *Bish.*, 'having erred,' *Rhem.*, 'straying.' It seems clear our translators made the change from a desire to preserve the proper construction *ἀστοχεῖν* with a gen., and yet not as *Cov.* (*Test.*), to fall into barbarous English, or as *Wicl.* al., to change the part. into a finite verb,—an inexactness which Conyb. and Hows. have not avoided. To 'go wide from,' is according to the exx. in Johnson, s. v. 'wide,' perfectly correct.

Turned themselves] 'Have turned,' *Auth.*, and the other *Vv.* except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, 'are turned:' it is perhaps desirable to retain here the medial force of the passive form *ἐξεπράπησαν*.

Babbling] 'Jangling,' *Auth.*, and all *Vv.* except *Wicl.*, 'speche,' *Rhem.*, 'talke.' The change seems required, as 'jangling' might be understood in its secondary sense. It is found in Gower, Chaucer, al., as here, in the sense of 'prating,' 'idly talking.'

7. *Willing]* So *Wicl.*, *Cov.*, (both); 'desiring,' *Auth.*; 'they wolde be,' *Tynd.*, *Cran.*, *Gen.*; 'covetyng,' *Bish.*; 'desirous,' *Rhem.* Though it is not always possible in the N. T. to keep up the exact distinction between *θέλω* and *βούλομαι* (see notes on ch. ii. 8, and v. 14), this perhaps is a case

⁸ Now we know that the law *is* good, if a man use it lawfully, ⁹ knowing this, that the law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinful, for the unholy and profane, for smiters of fathers and smiters of mothers, for manslayers, ¹⁰ for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to the sound doctrine, ¹¹ according to the gospel of the glory of the blessed God, which was committed to my trust.

¹² And I thank Him who gave me inward strength, Christ Jesus our Lord, that He counted me faithful, having appointed me for the ministry, ¹³ though formerly I was a blasphemer, and a persecutor, and a doer of outrage: still I obtained mercy, because I did *it* ignorantly in unbelief, ¹⁴ yea the

where it may be maintained: the false teachers were quite willing to undertake the office though they had really no claims.

Yet not underst.] Sim. *Tynd.*, *Cran.*, *Gen.*, 'and yet understonde not:' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*, 'not understanding.'

Either—or] 'Neither, nor,' *Auth.* *About what, &c.*] 'Whereof they affirm,' *Auth.* and all Vv. except *Wicl.*, 'of what thing is;' 'of what,' *Rhem.*

8. *Now*] 'But,' *Auth.*, *Cov.*, (both), *Bish.*, *Rhem.*; other Vv. omit except *Wicl.*, 'and.'

9. *Unruly*] So *Auth.* in Tit. i. 6, 10, but here 'disobedient,' with *Tynd.* and all Vv. except *Wicl.*, 'not suget.'

Sinful] 'For sinners,' *Auth.* and all Vv. (some 'to' instead of 'for'); perhaps it is a little more exact to retain the adjective.

For the unholy] 'For unholy,' *Auth.*: the idiomatic English article is repeated for the sake of consistency.

Smiters, (bis)] 'Murderers' (bis), *Auth.*, and all Vv. except *Wicl.*, *Cov.*, (Test.), 'sleers,' *Rhem.*, 'killers.'

10. *The sound doctrine*] *Auth.*

omits the art. with *Tynd.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; the remaining Vv. (*Wicl.*, *Cov.*, *Cran.*), properly insert it.

11. *Gospel of the glory*] So rightly all the Vv. (*Bish.*, 'of glory'), except *Auth.*, *Gen.*, 'glorious gospel.'

12. *Him who, &c.*] Similarly as to order *Gen.*, *Rhem.*, and it may be added, *Syr.* and *Vulg.*, rightly preserving the more emphatic position; *Auth.*, 'C. J. our Lord who hath enabled me,' and sim. remaining Vv., except with variations in the translation of ἐνδυν. e.g., 'hath made me strong,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'strengthened,' *Rhem.*

That] 'For that,' *Auth.* 'Having appointed, &c.']. 'Putting me into,' *Auth.*, *Bish.*, and similarly the other Vv.

13. *Though formerly*] *'Who was before,' *Auth.* *A doer of outrage*] Sim. *Cov.* (Test.), 'doer of injury': 'Injurious,' *Auth.*; 'ful of wrongis,' *Wicl.*; 'tyraunt,' *Tynd.*, *Cov.*, *Cran.*; 'oppressor,' *Gen.*, *Bish.*; 'contumelious,' *Rhem.* *Still*] 'But,' *Auth.*, and all Vv. except *Bish.*, 'but yet.'

grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. ¹⁵ Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. ¹⁶ Howbeit for this cause I obtained mercy, that in me as chief Christ Jesus might show forth the whole *of His* long-suffering, to display a pattern for them which should hereafter believe on Him to life everlasting. ¹⁷ Now unto the King of ages, the immortal, invisible, only God, *be* honour and glory for ever and ever. Amen.

¹⁸ This charge I commit unto thee, son Timothy, in accordance with the forerunning prophecies about thee, that thou mayest war in them the good warfare; ¹⁹ having faith, and a good conscience; which some having thrust away, made shipwreck concerning the faith: ²⁰ of whom is Hymenæus and

14. *Yea*] 'And,' *Auth.*, *Rhem.*; 'but,' *Wicl.*, *Cov.* (Test.); 'nevertheless,' *Tynd.*; 'nevertheless,' *Cov.*, *Cran.*, *Bish.*; 'yet,' *Gen.*

15. *Faithful is, &c.*] 'This is a faithful saying,' *Auth.*, *Bish.*; 'this is a true s.' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'a trewe word,' *Wicl.*; 'a faithful s.' *Rhem.*

16. *As chief*] 'First,' *Auth.*, and all Vv. (*Bish.* inserts art.) except *Cov.*, 'principally' and *Cov.* (Test.), which omits the word.

Christ Jesus] *'J. C.,' *Auth.*

The whole of] 'All,' *Auth.* and all Vv.

To display a pattern] Similarly 'to declare an ensample,' *Cran.*; 'For a pattern to,' *Auth.*; 'to enfourmyng of,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.*; 'unto the example,' *Tynd.*, *Cov.* ('to the') *Gen.*, *Bish.* (to the).

17. *Of ages*] Sim., 'of the worldes,' *Wicl.* (omits art.), *Rhem.*; 'eternal,' *Auth.*; 'everlastyng,' *Tynd.*, and remaining Vv. *The immortal, &c.*] 'Immortal, invisible, the only *wise God,' *Auth.* *In accordance with, &c.*] 'According

to the prophecies which went before on thee,' *Auth.*, *Bish.*, and sim. *Wicl.*, *Rhem.*; 'proph. which in time past were prophesied of the,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* *Mayest war*]

'By them mightest war,' *Auth.*; 'shuldest, &c,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* Change necessary to preserve law of the succession of tenses; see Latham, *Engl. Lang.* §616. *In them*] So all Vv. except *Auth.*, which changes (not for the better) the *et* into 'by;' see notes.

The good] 'A good,' *Auth.* and all other Vv.

19. *Having*] So *Wicl.* and all Vv. except *Auth.*, which adopts 'holding.'

Thrust] 'Put,' *Auth.* and the other Vv. except *Wicl.*, 'Resten aweie,' *Rhem.*, 'repelling.'

The faith] So *Wicl.*, *Rhem.*; 'faith,' *Auth.*, and remaining Vv. When the article is inserted after a preposition, it should never be overlooked in translation, if the English idiom will permit it to be expressed. *Made*]

'Have made,' *Auth.*, and all other Vv. except *Wicl.*, 'perischiden about.'

Alexander; whom I delivered unto Satan, that they might be taught by chastisement not to blaspheme.

CHAPTER II.

I EXHORT then first of all, that petitions, prayers, supplications, *and* giving of thanks, be made for all men; ² for kings, and *for* all that are in authority; that we may lead a

20. *Delivered*] 'Have delivered,' *Auth.*, and all Vv. except *Wicl.* 'I be-took,' where the aoristic form is maintained as in the Greek. There are cases where the idiom of our language may seem positively violated by an aoristic translation, esp. in cases where *νῦν* or *ἤδη* is found with the aor.; these are, however, cases in which we do not rashly assert that the aor. is used for the perf., but in which we only recognise an idiomatic power in the Greek aorist which does not exist in our English past tense. Where idiom requires us to insert 'have,' it must be inserted, but these cases are far fewer than modern translators seem generally aware of. *Might be taught, &c.*] 'May learn,' *Auth.*, and sim. all Vv. except *Tynd.*, 'be taught.' The addition 'by chastisement,' is necessary to convey the true meaning of *παιδεύω*.

CHAPTER II. I. *Then*] 'Therefore,' *Auth.*, and all Vv. On this particle see notes *in loc.* It may be observed that, as a very general rule, it is better to translate *οὖν* 'then,' *ἄρα* 'therefore.' The present seems certainly an instance where the distinction ought to be preserved; still it is not wise in the N. T. generally to press this rule *too rigorously*, as in many cases the context and in many more the *usus scribendi* of the sacred author must be allowed to have due weight in fixing on the translation.

For example, St John's use of *οὖν* appears to deserve considerable attention, especially, too, as he *never* uses *ἄρα*; and even St. Paul, it should be remembered, uses *οὖν*, on an average, *four* times more than he does *ἄρα*. A really faithful translation must take all these things into account.

First] 'That first,' *Auth.*, and all Vv. except *Wicl.*, *Coverd.* (Test.), *Cran.*, which adopt the order of text.

Petitions, prayers, &c.] 'Supplications, prayers, intercessions,' *Auth.*, *Gen.*; 'prayers, supplications, intercessions,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'beseechingis, preiers, axyingis,' *Wicl.*; 'earnest desires, praiers, requestes,' *Cov.* (Test.), 'obsecrations, praiers, postulations,' *Rhem.* 'Supplication' is by no means a bad translation for *δεησις* (Eph. vi. 18); but as this is a technical passage, it seems more suitable to reserve it for *ἐντεύξεις*; see notes.

2. *Quiet and tranquil*] 'Quiet and peaceable,' *Auth.* Ver. and all other Vv. Perhaps 'tranquil' expresses the idea of the rest 'arising from within' (see notes) a little more fully than 'peaceable'; comp. 1 Pet. iii. 4. *Gravity*] 'Honesty,' *Auth.* and all Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.* 'chastity.' In the preceding word, *εὐσέβεια*, the transl. of *Auth.* has been retained. Though 'godliness' is more exactly *θεοσεβ.*, yet it is used in all the older Vv. (except only *Wicl.*, *Rhem.*, 'piety') as the translation of *εὐσεβ.*, and seems to fairly suit all the

quiet and tranquil life in all godliness and gravity. ³ For this is good and acceptable in the sight of our Saviour God; ⁴ whose will is that all men should be saved, and should come unto the full knowledge of the truth. ⁵ For *there is* one God, one mediator also between God and men, a man Christ Jesus; ⁶ who gave himself a ransom for all,—the testimony *to be set forth* in its own seasons. ⁷ Whereunto I was appointed a herald, and an apostle, (I speak the truth, I lie not,) a teacher of the Gentiles in faith and verity.

⁸ I desire then that men pray in every place, lifting up holy hands, without wrath and doubting: ⁹ likewise that women also in modest guise, with shamefastness and sober-

passages where it occurs. The deviation of *Auth.* in Acts iii. 11 is not for the better.

3. *Our Saviour God*] So *Cov.* (Test.), *Rhem.*; 'God our Sav.,' *Auth.* and remaining Vv.

4. *Whose will is, &c.*] 'Who will have,' *Auth.* and all Vv. except *Wicl.*, 'that wole,' and sim. *Cov.* (Test.), *Rhem.* The translation of Scholefi, 'who willeth,' is perhaps rather too strong.

-*Should be*] 'To be,' *Auth.*

Should come] 'To come,' *Auth.*

The full knowledge] 'The knowledge,' *Auth.* and all Vv. except *Wicl.*, 'the knowynge.'

5. *One med. also*] Sim. *Rhem.*, 'one also med. ;' *Auth.* and all other Vv. (except *Wicl.*, here erroneous), 'and one med.' *A man*] So *Wicl.*; 'man,' *Rhem.*; *Auth.* and remaining Vv. 'the man.'

6. *The testimony, &c.*] 'To be testified in due time,' *Auth.*, and sim. *Tynd.*, *Cran.*, *Cov.* ('be preached'). The true construction appears to have been observed in *Gen.*, '*which is that testimonie appointed at,*' and perhaps *Bish.*, '*a testimony in due tymes.*' All the Vv., except *Auth.*, *Bish.*, retain a more literal transl. of *ἱδιος*, 'his tymes.'

7. *Was*] 'Am' *Auth.* and all Vv. *Appointed*] *Rhem.*, and so *Auth.* in 2 Tim. i. 11. *Auth.* and all other Vv., except *Wicl.* ('sette'), 'have ordained.' *Truth*] 'Truth* in Christ,' *Auth.*

8. *Desire then*] 'Will therefore,' *Auth.* and all Vv. *In every place*] So *Cov.* (Test.), *Rhem.*; 'everywhere,' *Auth.* and remaining Vv., except *Wicl.*, 'in al place.'

9. *Likewise, &c.*] So *Tynd.*, *Cov.* (both) *Cran.*, *Gen.*, *Bish.*, except that they insert 'also' immediately afterwards. *Auth.*, 'in like manner also.'

In modest guise] 'Adorn themselves in modest apparel,' *Auth.*; 'that they araye themselves in comely app.,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

Shamefastness] So *Auth.* in the original edition, following *Wicl.*, *Tynd.*, *Cov.*, *Cran.*, &c.; we may agree with Mr. Trench (*Synonymes*, p. 78) in regretting that this spelling has been displaced in the modern editions for 'shamefacedness,' a word in which the true etymology is perverted.

Sobermindedness] 'Sobriety,' *Auth.*, *Rhem.*; 'sobirnesse,' *Wicl.*, *Cov.* (Test.); 'discrete behaviour,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'modestie,' *Gen.* It is very difficult to select a translation for *σωφροσύνη*. Our choice seems to lie between 'sober-mindedness' and

mindfulness do adorn themselves,—not with braided hair and gold, or pearls, or costly apparel, ¹⁰ but (which becometh women professing godliness) through good works.

¹¹ Let the woman learn in silence with all subjection. ¹² But I suffer not the woman to TEACH, nor yet to have authority over the man, but to be in silence. ¹³ For Adam was first formed, then Eve. ¹⁴ And Adam was not deceived, but the woman being plainly deceived fell into transgression. ¹⁵ Yet she shall be saved by means of her childbearing, if they continue in faith and love and holiness with sober-mindedness.

CHAPTER III.

FAITHFUL is the saying, If a man desire the office of a bishop,

'discretion;' the latter, more especially in the adjective (see two pertinent exx. in Richardson, *Dict.* s.v., from Chaucer, *Persones Tale*, and Milton, *Par. Reg.*, Book II.), is very suitable in ref. to women (and is so used by *Tynd.*, *Cov.*, *Cran.*, in ver. 15), but the former seems best to preserve the etymology of the original word.

Braided] So *Tynd.* (broyded) and other Vv., except *Auth.* 'broidered' (not a felicitous correction), *Wicl.*, 'wrihun', *Rhem.* 'plaited.' *And*] *'Or' *Auth.* *Apparel*] *Rhem.*; 'array' *Auth.* and other Vv., except *Wicl.* and *Cov.* (Test.), 'precious cloth.'

^{10.} *Through*] So *Tynd.*, *Cov.* (both), *Cran.*, *Bish.*; 'with' *Auth.*, *Gen.*; 'bi' *Wicl.*, *Rhem.*

^{12.} *The woman*] 'A woman,' *Auth.* The insertion of the article seems required by our idiom, as in verse 12: see notes *in loc.*

^{13.} *Nor yet*] 'Nor,' *Auth.* As the command seems to have also a general reference (see notes), it is perhaps better to be exact in οὐδέ; see notes on ch. i. 4 (*Transl.*) *Have auth.*] So *Tynd.*, *Cov.*, *Cran.*,

Gen., *Bish.*, *Wicl.*, 'have lordschip;' *Cov.* (Test.), 'use authority;' 'usurp authority,' *Auth.*; *Rhem.*, 'have dominion.

^{14.} *Plainly deceived*] *'Deceived' *Auth.* *Fell into*] 'Was in the,' *Auth.*, *Cov.* (Test.), *Bish.*, and sim. *Tynd.*; 'in brekinge of the lawe,' *Wicl.*; 'brought in the,' *Cov.*; 'subdued to the,' *Cran.*; 'was made giltye of,' *Gen.*; 'was in prevarication,' *Rhem.*

^{15.} *Yet*] So *Rhem.*; 'notwithstanding,' *Auth.* and the other Vv., except *Wicl.*, *Cov.* (Test.), 'but,' *By means of her*] 'In child-bearing,' *Auth.*; 'bigeneracioun,' *Wicl.*, *Rhem.*; 'thorowe bearinge of ch.,' *Tynd.*, and remaining Vv., except *Cov.* (Test.), 'by engendrynge of.' *Love*] So all Vv., except *Auth.*, 'charity,' see notes on ch. i. 5 (*Transl.*) *Sobermindedness*] 'Sobriety,' *Auth.*; see notes on ver. 9 (*Transl.*).

CHAPTER III. 1. *Faithful is the saying*] 'This is a true saying,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'this is a faithful s.,' *Bish.*, sim. *Cov.* (Test.).

he desireth a good work. ² A bishop then must be irreproachable, a husband of one wife, sober, soberminded, orderly, a lover of hospitality, apt to teach; ³ not fierce over wine, no striker, but forbearing, averse to contention, not a lover of money, ⁴ one that ruleth well his own house, having *his* children in subjection with all gravity; ⁵ (But if a man know not how to rule his own house, how shall he take care of the church of God?) ⁶ not a new convert, lest being besotted with pride he fall into the judgment of the devil. ⁷ Moreover he must have a good report also from them which are without, lest he fall into reproach and the devil's snare.

2. *Irreproachable*] Similarly *Wicl.*, 'without reproof'; 'blameless,' *Auth.*, *Cov.*, *Cran.*, *Bish.*; 'fautesse,' *Tynd.*, *Gen.*; 'unrebukeable,' *Cov.* (*Test.*); 'irreprehensible,' *Rhem.* If the definition of Webster (*Dict.*) is right, 'irreproachable = that cannot be justly reproached,' this seems the translation needed; see notes *in loc.*

A husband] 'The husband' *Auth.*

Sober, soberminded] 'Vigilant, sober,' *Auth.*; 'sobre, - prudent,' *Wicl.*, 'sober, wyse,' *Cov.* (*Test.*), *Rhem.*; 'sober, discrete,' *Tynd.*, *Cov.*; 'diligent, sober,' *Cran.*; 'watching, sober,' *Gen.*, *Bish.* If there be any objection to this juxtaposition, we may adopt *Tynd.*; the transl. in text has, however, this advantage, that it implies that *νηφάλιον* is not taken metaphorically; see notes.

Orderly] 'Of good behaviour,' *Auth.*; 'honestly appareled,' *Tynd.*, *sim.* *Bish.*; 'manerly,' *Cov.* (both); 'discrete,' *Cranmer*; 'modest,' *Gen.*; 'comely,' *Rhem.*

A lover of hosp.] So *Bish.*, and also *Auth.* on Tit. i. 8; 'given to hosp.,' 'holdynge hosp.,' *Wicl.*; 'harberous,'—a noticeable transl., *Tynd.*, *Cov.* (both), *Gen.*; 'a man of hosp.,' *Rhem.*

3. *Fierce over wine*] 'Given to wine,' *Auth.*, *Wicl.*, and *sim.* other Vv., except *Tynd.*, 'drunken,' *Cov.*

(*Test.*), 'a dronkharde.' The marginal note shows that our last translators saw correctly the meaning of the word, though they have not expressed it.

But, &c.] *Auth.* prefixes *'not greedy of filthy lucre.'

Forbearing] 'Patient,' *Auth.*; 'temperate' *Wicl.*; 'gentle,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'styll,' *Cov.* (*Test.*); 'modest,' *Rhem.*

Averse to contention] So Tit. iii. 2; 'not a brawler,' *Auth.*; 'not ful of chidyng,' *Wiclif*; 'abhorring fightynge,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*, and *sim.* *Cov.* ('abh. stryfe.').

A lover of money] 'Covetous,' *Auth.*, and *sim.* all other Vv. It is better to keep 'covetous' for *πλεονέκτης*.

4. *His*] *Auth.* not in italics.

5. *But*] So *Cor.* (both), *Rhem.*; 'for' *Auth.* and the other Vv.

6. *New convert*] *Sim.* *Wicl.*, 'newe conuerted to the feith'; 'novice' *Auth.*; 'yonge skoler,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'neophyte,' *Rhem.* *Besotted with*] 'Lifted up with,' *Auth.*; 'he swel,' *Tynd.*, *Cran.*, *Gen.*, 'be puft up,' *Cor.*, *Bish.* The idea of a stupid, insensate, pride ought to be conveyed in translation; see notes.

Judgment] So *Tynd.*, *Cor.*—(both), *Cran.*, *Rhem.*; 'condemnation,' *Auth.*, *Gen.*, *Bish.*; 'dome,' *Wicl.*

7. *Also from*] 'Of,' *Auth.*; the

⁸ Deacons in like manner *must* be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; ⁹ holding the mystery of the faith in a pure conscience. ¹⁰ And let these also first be proved; then let them serve as deacons, if they be under no charge. ¹¹ The women in like manner must be grave, not slanderers, sober, faithful in all things. ¹² Let the deacons be the husbands of one wife, ruling their children well and their own houses. ¹³ For they that have served well as deacons obtain for themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¹⁴ These things write I unto thee, though I hope to come unto thee somewhat quickly; ¹⁵ but if I should tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which indeed is the church of the living God, the pillar and basis of the truth. ¹⁶ And

word 'moreover,' *Auth.*, may be properly assigned to δέ, which, as has been observed several times in the notes (comp. on ver. 10), often appears to revert to its primary meaning.

The devil's snare] So *Cov.* (Test.); see notes; 'the snare of the devil,' *Auth.*, *Wicl.*, *Gen.*, *Bish.*, *Rhem.*; 'snare of the evyll speaker,' *Tynd.*, *Cov.*, *Cran.*

8. *Deacons, &c.*] Similarly *Rhem.*; 'likewise must the deacons be,' *Auth.*; 'mynisters,' *Coverd.* (both), *Cran.*, *Bish.*; the rest, 'deacons,' either with (*Tynd.*) or without (*Wicl.*, *Gen.*) the article. The transl. of ἀρχοκερδεῖς is retained as being that of all the Vv., except *Wicl.*

10. *If they be, &c.*] Similarly *Cov.*, 'if they be blameless,' *Tynd.*, *Gen.*, 'if they be found, &c.:' 'being found blameless,' *Auth.*; 'being bl.,' *Bish.*; 'having no crime,' *Rhem.*

Serve as deacons] 'Use the office of a deacon,' *Auth.* This periphrasis might be avoided by 'minister,' as in all the other Vv.; we seem, however, to require in ver. 13 an allusion to the office 'nominatim.'

11. *The women, &c.*] *Sim. Wicl.*, *Rhem.*, *Cov.* (Test.), after *Vulg.*; 'even so must their wives be,' *Auth.*, and all the remaining Vv.

12. *Well*] So, in the same place, all Vv.; *Auth.* places the adverb at the end of the verse. Where there is no liability to mistake, it seems better to keep, as far as possible, the order of the Greek.

13. *Served well as, &c.*] 'Used the office of a deacon well,' *Auth.* *Obtain for*] 'Purchase to themselves,' *Auth.*, *Rhem.*; 'get themselves,' *Tynd.* and all the remaining Vv.

14. *Though I hope*] 'Hoping,' *Auth.*, and similarly all other Vv. *Somewhat quickly*] 'Shortly,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*; 'very shortly,' *Gen.*; 'quickly,' *Rhem.*

15. *Should tarry*] 'Tarry,' *Auth.*, and all Vv. *Which indeed*] 'Which,' *Auth.*, and all other Vv. except *Wicl.*, 'that is.'

16. *Confessedly*] 'Without controversy,' *Auth.*; 'without naye,' *Tynd.*, *Cov.* (both), *Gen.*; 'without doute,' *Cran.*, *Bish.* *Who*]

confessedly great is the mystery of godliness; “who was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

CHAPTER IV.

HOWBEIT the Spirit saith expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, ² through the hypocrisy of speakers of lies, *men* bearing a brand on their own conscience, ³ forbidding to marry, *and commanding* to abstain from meats,

*‘God,’ *Auth.* Was manifested] So *Rhem.*; ‘was manifested,’ *Auth.*; ‘shewed,’ *Wicl.* and remaining Vv.

We may here briefly remark that the six concluding clauses of this verse may be arranged stichometrically in the following way:—

“Ὅς ἐφανερώθη ἐν σαρκί,
Ἐδικαιώθη ἐν πνεύματι,

ᾠφθῆ ἀγγέλοις

Ἐκήρυχθη ἐν ἔθνεσιν,

Ἐπιστεύθη ἐν κόσμῳ,

Ἀνελήμφθη ἐν δόξῃ.

Without urging too strongly the metrical character of the clauses, it would still seem that the supposition advanced in notes *in loc.* does not appear wholly without plausibility.

CHAPTER IV. 1. *Howbeit*] Similarly *Wicl.*, *Cov.* (Test.), ‘but;’ see notes; ‘now,’ *Auth.*, *Bish.*; the remaining Vv. omit. *Saith*]

So *Wicl.*, *Coverd.* (Test.), *Rhem.*; ‘speaketh,’ *Auth.* and the other Vv. All the Vv. except *Rhem.* preserve the order of verb and adverb adopted in the text, and appy. correctly; the slight emphasis is thus retained on ῥητῶς. *Depart*] So *Auth.*

and all Vv.

2. *Through the hyp., &c.*] Similarly as to ἐν ὑποκρ., *Tynd.*, *Cov.*, *Cran.*, *Gen.*, ‘which speak false thorow hyp.’; ψευδολ. is, however, by some (*Wicl.* and appy. *Gen.*) referred to δαιμονίων: *Auth.*, ‘speaking lies in hyp.’ is ambiguous. The above, it must be said, is a somewhat lax translation of ἐν; it seems, however, positively required by the idiom of our language. Whether we connect ἐν ὑποκρ. with ἀποστῆσονται or προσέχοντες, it seems scarcely english to say ‘by the hypocrisy.’

Men bearing &c.] ‘Having their conscience seared with a hot iron,’ *Auth.*, and similarly all Vv. except *Wicl.*, ‘have their conscience corrupt,’ and *Rhem.*, which omits ‘hot iron.’ The insertion of *men* in the text seems to make the construction a little more clear.

3. *Created*] So *Rhem.*, similarly *Wicl.*, ‘madé;’ ‘hath created,’ *Auth.* and all other Vv. *For them*

which, &c.] ‘To be received with thanksgiving of them,’ *Auth.* and similarly all other Vv. except *Wicl.*, ‘with doyinge of thankis to,’ and *Rhem.*, which mainly accords with text, ‘to receaue with thankes-giuing for the faithful and them that have knowen,’ &c. It is very difficult to

which God created for them that believe and have full knowledge of the truth to partake of with thanksgiving. ⁴ For every creature of God *is* good, and nothing is to be refused, if it be received with thanksgiving; ⁵ for it is sanctified by the word of God and supplication.

⁶ If thou settest forth these things to the brethren, thou wilt be a good minister of Christ Jesus, being nourished up in the words of Faith and of the good doctrine, of which thou hast been a disciple. ⁷ But eschew profane and old-wives' fables:

preserve both the correct translation of the words and the order of the original; the latter must appy. here be sacrificed.

Have full knowledge] 'Know,' *Auth.* and all other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which express the perf. 'have known,' *Vulg.* 'cognoverunt.' The transl. of *πιστοῖς* is perhaps not perfectly satisfactory, but any change will involve an insertion of the article before the next words, which is certainly very undesirable; see notes.

4. *Is to be*] So *Wicl.*, *Cov.* (Test.), and similarly *Gen.* 'ought to be;' simply 'to be,' *Auth.* and the other Vv.

5. *Supplication*] 'Prayer,' *Auth.* and all Vv.; it seems, however, necessary, as *ἐννεύς* occurs only twice in the N. T., here and ch. ii. 1 (see notes *in loc.*), to mark it by a special and uniform translation.

6. *Settest forth*] Similarly *Wicl.*, *Coverd.* (Test.), 'puttinge forth,' and *Rhem.* 'proposing:' *Auth.* and remaining Vv. 'put the brethren in remembrance of,' which from the exx. of *ὑπομιθεσθαι τινι* by Krebs and Loesner (see notes), seems certainly too weak. The translation 'if thou,' &c. is *perhaps* not quite so critically correct as 'by setting forth,' &c., or 'in setting forth,' &c., or (see notes on ch. iv. 16), but may still be left unchanged, as it certainly cannot be termed definitely *inexact*. *Wilt*

be] 'Shalt be,' *Auth.* and all Vv.

Christ Jesus] *'Jesus Christ,' *Auth.* *Being nourished*] So *Cov.* (Test.); 'nourished,' *Auth.*, *Wicl.*, *Rhem.*; 'which hast bene n.,' *Tynd.* and the remaining Vv. *The good*]

So *Rhem.*; 'good,' *Auth.* and all the other Vv. The article ought, perhaps, also to be inserted before 'Faith' (*τῆς πίστεως*) but it would tend to give it an objective meaning which does not seem desirable; see notes.

Of which, &c.] 'Whereunto thou hast attained,' *Auth.* and sim. *Cov.* (Test.), *Rhem.*; 'has gete,' *Wicl.*; 'which thou hast continually followed,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'hast folowed hither to,' *Cov.*

7. *Eschew*] So *Wicl.* and *Cov.* (Test.); 'refuse,' *Auth.*; 'avoid,' *Rhem.*; 'cast away,' *Tynd.* and the remaining Vv. *Exercise, &c.*]

So *Cran.*, *Bish.*; 'and exercise thyself rather,' *Auth.* *Tynd.* omits both 'and' and 'rather;' *Gen.* and *Rhem.* only the latter. The transl. of *Cov.*, 'as for ungoostly and, &c., cast them awaye, but, &c.,' is good, but in thus preserving the second *δὲ* it misses the first. The punctuation of *Lachm.* and *Tisch.*, who place a period after *παπαιροῦ*, is perhaps not an improvement on the ordinary colon: though the 'and' of *Auth.* is appy. better omitted, the antithesis between the two members ought not to be too much obscured.

exercise thyself rather unto godliness. ⁸ For the exercise of the body is profitable unto a little, but godliness is profitable unto all things, as it hath a promise of the life that now is, and of that which is to come. ⁹ Faithful is the saying and worthy of all acceptance. ¹⁰ For looking to this we both labour and suffer reproach, because we have placed our hope on the living God, who is the Saviour of all men, especially of believers.

¹¹ These things command and teach. ¹² Let no man despise thy youth; but become an example unto the believers, in word, in conduct, in love, in faith, in purity. ¹³ Till I come give attention to the reading, to the exhortation, to the doctrine. ¹⁴ Neglect not the gift that is in thee, which was

8. *The exercise, &c.*] 'Bodily exercise,' *Auth.*, and similarly all other Vv.: it seems desirable to try to retain the article, 'the bodily exercise these teachers affect to lay such stress upon.' *As it hath*] 'Having,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; 'that hath,' *Wicl.*; 'which hath,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*.

9. *Faithful is the*] 'This is a faithful,' *Auth.*; 'this is a sure s.,' *Tynd.*, *Cov.* (Test. 'faithful'), *Cran.*, *Gen.*; 'a trewe word,' *Wicl.*; 'a faithful saying,' *Rhem.*

10. *Looking to this*] 'Therefore,' *Auth.* and the other Vv. except *Wicl.*, 'and in this thing,' *Rhem.*, 'to this purpose.'

Have placed, &c.] 'We trust,' *Auth.*; 'we hopen in,' *Wicl.*, *Cov.* (both); 'we beleve,' *Tynd.*, *Cran.*; 'have sure hope in,' *Gen.*; 'have hopen in,' *Bish.*

Believers] As *Auth.* in ver. 12; here 'those that believe,' with *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; a translation which is perhaps a little too emphatic for the simple anarthrous πιστων. 'Faithful' (*Wicl.*, *Rhem.*) is by very far the more usual translation in *Auth.*; there are cases, however (e.g. ch. v. 16, vi. 2), where per-

spicuity seems to require the change. It is noticeable, too, that πιστοι (*per se*, not ἐν Χρ. Ἰησ., Eph. i. 1, &c.) in these epp. (as our Translators appear to have clearly felt) seems to have become a more definite expression for 'believers,' i.e. Christians, and to have almost displaced οἱ πιστεύοντες, the expression which so greatly predominates in the Apostle's earlier epistles.

12. *Become*] 'Be thou,' *Auth.*, *Wicl.*, *Cov.*, *Bish.*; 'be,' *Tynd.* and remaining Vv.

Unto] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'of,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*, *Bish.*

Conduct] 'Conversation,' *Auth.* and all Vv. except *Wicl.*, 'lyuyngē.' Change made only to obviate a possible misunderstanding owing to the preceding 'word.'

Love] So all Vv. except *Auth.*, *Rhem.*, 'charity,' see notes on ch. i. 5 (Transl.). *Auth.* inserts * 'in spirit' after 'charity.'

13. *Attention*] 'Attendance,' *Auth.* and the other Vv. except *Wicl.* 'take tent,' 'geue hede,' *Coverd.* (Test.); 'attend unto,' *Rhem.* *The reading, &c.*] *Auth.* and all Vv. omit the articles.

14. *Through*] So *Tynd.*, *Cov.*,

given thee through prophecy with the laying on of the hands of the presbytery. ¹⁵ These things practise, in these things be occupied—that thy advance may be manifest to all. ¹⁶ Give heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt save both thyself and them that hear thee.

CHAPTER V.

Do not sharply rebuke an elder, but exhort *him* as a father; the younger men as brethren; ² The elder women as mothers; the younger as sisters, in all purity. ³ Pay due regard to widows that are widows indeed. ⁴ If, however, any widow have children or grandchildren, let them learn first to show piety towards their own family, and to requite their parents:

Cran., Bish.; ‘by,’ *Auth.* and remaining Vv.

15. *These things, &c.*] Similarly *Tynd., Cov., Cran., Gen.* ‘These thynges exercise;’ ‘meditate upon these things,’ *Auth.*; ‘thenke thou these thingis,’ *Wicl.*; ‘think upon,’ *Cov. (Test.)*; ‘these doe thou meditate,’ *Rhem.* It seems best here to maintain the order of the original: so also *Syr., Vulg.* *In these things, &c.*] ‘Give thyself wholly to them,’ *Auth.* and the other Vv. except *Wicl., Rhem.,* ‘be in;’ *Cov. (Test.)*, ‘be diligente in,’—a good transl., though perhaps a little more periphrastic than that in the text. *To all*] So *Auth.*—though, as *Marg.* shows, it read *ἐν πᾶσι*.

16. *Give*] ‘Take,’ *Auth.* and all Vv. except *Rhem.*, ‘attend to.’ *Save both*] So *Cov. (Test.)*, *Rhem.*, and sim. *Wiclif*; ‘both save,’ *Auth., Bish.*; the remaining Vv. omit the first *καὶ* in translation.

CHAPTER V. 1. *Do not sharply, &c.*] ‘Rebuke not,’ *Auth.* and all Vv. except *Wicl.*, ‘blame thou not.’

‘Reprimand’ would perhaps be the most exact translation.

Exhort] So *Tynd., Cov., Cran., Gen., Bish.*; ‘intreat,’ *Auth.*; ‘beseche,’ *Wicl., Rhem.* It does not appear clear why the *Auth.* made this change.

2. *In*] So *Wicl., Cov. (Test.)*, *Bish., Rhem.*; ‘with,’ *Auth.* and the remaining Vv. It may be observed that in the original edition of *Auth.* (so also *Wicl., Cov.*) there is no comma after sisters; see notes.

3. *Pay due regard*] ‘Honour,’ *Auth.* and all Vv.

4. *If however*] ‘But if,’ *Auth., Wicl., Bish., Rhem.*; ‘and if,’ *Cov. (Test.)*; the rest ‘if’ only.

Have] So *Auth.* and all Vv. except *Wicl., Cov. (Test.)*, which, probably following Latin ‘habet,’ use the indicative; so *Conyb.* and *Hows.* This, however, does not appear correct English; see *Latham, Eng. Lang.* § 537 (ed. 4). The English and Greek idioms are here different.

Grandchildren] ‘Nephews,’ *Auth.* and all other Vv. except *Wicl.*, ‘children of sons,’ *Cov. (Test.)*, ‘chylde chyliden.’ Though ar-

for this is acceptable before God. ⁵ But she that is a widow indeed, and desolate, hath turned her hopes toward God, and abideth in her supplications and her prayers night and day. ⁶ But she that liveth riotously is dead while she liveth. ⁷ And these things command, that they may be irreproachable. ⁸ But if any one provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an unbeliever.

⁹ Let no one be placed on the list as a widow under three-score years old, the wife of one husband, ¹⁰ being well reported of in good works; if she ever brought up children, if she entertained strangers, if she washed the saints' feet, if she relieved the afflicted, if she followed after every good

chaisms as such are not removed from this transl., yet here the antiquated 'nephews' (nepotes) might be misunderstood. *Towards, &c.]*

'At home,' *Auth.*; 'rule their owne houses godly,' *Tynd.*, and sim. the other Vv. *This is acceptable]* 'That is * good and acceptable,' *Auth.*

5. *But]* So *Cov.* (both), *Rhem.*; 'now,' *Auth.*; 'and,' *Wicl.*, *Bish.*; omitted in *Tynd.*, *Cran.*, *Gen.* *Hath turned, &c.]* 'Trusteth in,' *Auth.*; 'putteth her trust in,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'hopeth in,' *Bish.* The force of ἐπιζῶ with ἐν and the accus. should not be left unnoticed; see notes on ch. iv. 10.

Abideth] 'Continueth,' *Auth.* and all Vv. except *Wicl.*, 'be bisie in.' A somewhat marked translation seems required by προσμένει with a dat. 'Her suppl., &c.] *Auth.* and all the Vv. leave both articles unnoticed.

6. *Liveth riotously]* 'Liveth in pleasure,' *Auth.* and other Vv. except *Wicl.*, 'is lyuynge in delicis,' *Cov.* (Test.), 'that hath pleasures,' 'is in deliciousness,' *Rhem.*

7. *Command]* So all Vv. except *Auth.*, 'give in charge.' *Irreproachable]* 'Blameless' *Auth.*,

Bish., *Rhem.*, sim. *Cov.*, 'without blame,' *Cov.* (Test.), 'unblameable,' *Wicl.*, 'without reproof,' *Tynd.*, *Gen.*, 'without fault,' *Cran.*, 'without rebuke.' See notes on ch. iii. 2 (Transl.).

8. *Any one]* 'Any,' *Auth.* *Unbeliever]* 'Infidel,' *Auth.* and all Vv. except *Wicl.*, 'an unfaithful man.'

9. *Let no widow, &c.]* 'Let not a widow be taken into the number,' *Auth.*; somewhat similarly to text, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, 'let no widow be chosen,' except that they appear to miss the fact that χήρα is a predicate.

Old] So *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; the archaism is not changed, being perfectly intelligible. *The wife]*

'Having been the w.,' *Auth.*, *Bish.*; 'as was,' &c., *Tynd.*, *Cov.*, *Cran.*, *Gen.*

Husband] So *Wicl.*, *Cov.* (Test.); 'man,' *Auth.* and the other Vv.

10. *In]* So all the Vv. except *Auth.*, 'for.' *Ever brought up]*

'Have brought up,' *Auth.*; change only made to endeavour to preserve the force of the aorist. *Wicl.* alone omits the 'have.' *Entertained]*

'Have lodged,' *Auth.*, *Cran.*, *Bish.*, and sim. *Cov.* (Test.); 'bene liberal

work. ¹¹ But younger widows refuse: for when they have come to wax wanton against Christ their will is to marry; ¹² bearing about a judgment that they broke their first faith. ¹³ Moreover they learn withal *to be* idle, going round from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not. ¹⁴ I desire that younger *widows* marry, bear children, guide the house, give none occasion to the adversary for reviling. ¹⁵ For some have already turned themselves aside after Satan. ¹⁶ If any man or woman that believeth have widows, let them relieve them, and let not the church be burdened, that it may relieve them that are widows indeed.

¹⁷ Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and

to,' *Tynd., Gen.*; 'bene harberous,' *Cov.*, sim. *Wicl.*, 'reseyued to herborwe.' *Washed*] 'Have washed,' *Auth.* *Relieved*] 'Have relieved,' *Auth.*

Followed after] Similarly *Wicl., Rhem.*, 'folowid,' *Coverd.* (Test.), 'followed upon;' 'diligently followed,' *Auth.*; 'continually given unto,' *Tynd.* and remaining Vv.

11. *Younger*] So *Wicl.*; 'the younger,' *Auth.* and all the other Vv. *Have come, &c.*] 'Have begun,' *Auth.* and the other Vv., except *Wicl.*, 'han done lecheri;' *Cov.* (Test.), 'are waxen wanton;' *Rhem.*, 'shall be w.' *Their will is, &c.*] 'They will marry,' *Auth.* and all Vv. except *Wicl.*, 'wolen be wedded.' Change to prevent a confusion with the simple future; see notes.

12. *Bearing about, &c.*] 'Having damnation,' *Auth.* and all Vv. *That*] 'Because,' *Auth.* and all Vv. *Broke*] Similarly *Tynd., Cov., Gen.*, 'have broken;' 'they have cast off,' *Auth.*, sim. *Cov.* (Test.), *Cran., Bish.*; 'han made void,' *Wicl., Rhem.*

13. *Moreover*] 'And withal they learn,' *Auth.* *Going round*]

Similarly (though not in respect of construction) *Tynd., Cran., Gen.*, 'learn to goo from,' &c.; 'wandering,' *Auth.*, sim. *Bish.*; 'runne about,' *Cov.* All Vv. except *Auth.* connect *μαρθάρονσιν* with *περιερχόμεναι*.

14. *Desire then*] 'Will therefore,' *Auth.* and all Vv. *Younger*

widows] So *Wicl.*; 'the younger women,' *Auth.* and all the other Vv. except *Rhem.*, 'the yonger.'

For reviling] 'To speak reproachfully,' *Auth.* [in Marg. 'for their railing']; 'to speake evill,' *Tynd., Cov.* (both), *Cran., Gen., Rhem.*; 'slanderosly,' *Bish.* Very singularly *Wicl.*, 'because of cursed thing,' misunderstanding the Vulg. 'maledicti gratia.'

15. *Have already, &c.*] 'Are already turned,' *Auth.*, and similarly all other Vv. It seems, however, desirable to retain the medial force which seems involved in the passive form *ἐξέρπ.*; see notes on ch. iv. 20, and 2 Tim. iv. 4. The aorist cannot here be translated without inserting 'have;' the Greek idiom permits the union of aor. with ἡδη κ. τ. λ., the English does not; see notes on ch. i. 20 (*Transl.*).

16. *Burdened*] So *Rhem.*, 'be

doctrine. ¹⁸ For the scripture saith, Thou shalt not muzzle an ox while he is treading out the corn. And, The labourer is worthy of his hire. ¹⁹ Against an elder receive not an accusation, except on the authority of two or three witnesses. ²⁰ Them that sin rebuke before all, that the rest also may have fear. ²¹ I solemnly charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without forejudgment, doing nothing by partiality. ²² Lay hands hastily on no man, nor yet share in other men's sins. Keep thyself pure. ²³ Be no longer a waterdrinker, but use a little wine for thy stomach's sake and thine often infirmities. ²⁴ Some men's sins are openly manifest, going before to judgment; and some men they rather follow after.

charged,' *Auth.* and all the other Vv. except *Wicl.*, 'be grieved.'

18. *An ox, &c.*] 'The ox that,' *Auth.* and all Vv. except *Wicl.* and *Cov.* (Test.), which retain the bare participle. *Hire*] So *Wicl.*, *Rhem.*; 'reward,' *Auth.* and the other Vv. except *Cov.* (Test.), 'wages.'

19. *Except*] 'But,' *Auth.*, and all Vv.; the strong formula ἐκτός ἐστι μὴ perhaps requires a little more distinctness. *On the authority of*] All the Vv. appy. with a similar meaning, 'under;' *Auth.*, alone, 'before,' but in margin, 'under.'

20. *The rest, &c.*] So *Rhem.*, and similarly *Cov.* (Test.); 'others also may fear,' *Auth.*, and sim. all remaining Vv.

21. *Solemnly charge*] — 'Charge,' *Auth.*; 'testifie,' *Tynd.*, and all other Vv. except *Wicl.*, 'preie before.' The translation 'adjure,' Conyb. and Hows., is better reserved for ὀρκίζω, Mark. v. 7, Acts xix. 13, 1 Thess. v. 27. *Christ Jesus*] *'The Lord Jesus Christ,' *Auth.*

Forejudgment] So *Cov.* (Test.), and similarly *Wicl.*, *Rhem.*, 'prejudice;' 'without preferring one before an-

other,' *Auth.*, sim. *Gen.*; 'hasty judgment,' *Tynd.*, *Cov.*, and sim. *Cran.* 'hastiness of j.' There seems no reason for rejecting the genuine Engl. translation adopted by *Cov.* (Test.); 'forejudgment' is also used by Spenser.

22. *Hastily*] So *Cov.* (Test.); 'suddenly,' *Auth.*, and the other Vv. except *Wiclif.*, 'anoon;' *Rhem.*, 'lightly.' *Nor yet, &c.*] 'Neither be partaker of,' *Auth.*, and the other Vv. except *Wicl.*, 'comyne thou with;' *Cov.* (Test.), 'be partener of,' *Rhem.*, 'communicate with.'

23. *Be no longer, &c.*] 'Drink no longer water,' *Auth.*, and the other Vv. except *Wicl.*, 'drynke water,' *Cov.*, (Test.), 'drink no more w.;' *Rhem.* 'drink not yet w.,' not a very felicitous translation.

24. *Openly, manifest*] 'Open beforehand,' *Auth.*, and other Vv. except *Wicl.*, 'opene befor;' *Cov.* (Test.), *Rhem.*, 'manifest;' *Cov.*, 'open.' *Rather follow*] 'Follow,' *Auth.*: Coverdale (Test.), is the only one of the older translators who has preserved (though not quite correctly) the *kal*; 'and the (synnes) of some do followe also.'

²⁵ In like manner the good works also of some are openly manifest; and they that are otherwise cannot be hid.

CHAPTER VI.

LET as many as are under the yoke as bond-servants count their own masters worthy of all honour, that the name of God and His doctrine be not blasphemed. ² They again that have believing masters, let them not slight them, because they are brethren; but the rather serve them, because believing and beloved are they who are partakers of their good service. These things teach and exhort.

³ If any man is a teacher of other doctrine, and assenteth not to sound words, *even* the words of our Lord Jesus Christ,

25. *In like manner*] 'Likewise also,' *Auth.*, and all other Vv. except *Wicl.*, 'and also;' *Rhem.*, 'in like manner also.' *Works also*] 'Works,' *Auth.* *Openly manifest*] 'Manifest beforehand,' *Auth.*

CHAPTER VI. 1. *As many as are*] 'As many servants as are,' *Auth.*, and all the Vv. (sim. *Wicl. Cov.* (Test.), 'whatever servants are') except *Rhem.*, 'whosoever are servantes under yoke.'

2. *They again*] 'And they,' *Auth.*, *Wicl.*, *Bish.*; 'but they,' *Cov.* (Test.), *Rhem.*; the remaining Vv. omit the particle. In a case like the present, the omission in translation is certainly to be preferred to 'and,' as the contrast between the two classes, those who have heathen, and those who have christian, masters is thus less obscured. In such cases the translation of *δὲ* is very trying; 'but' is too strong, 'and' is inexact; omission or some turn like that in the text, seem the only ways of conveying the exact force of the original.

Slight] 'Despise,' *Auth.*, and all Vv. except *Rhem.*, 'contemn.'

The rather] So *Gen.*, *Rhem.*, and similarly *Wicl.*, 'more serve,' *Tynd.*,

'so moche the rather,' *Auth.*, and remaining Vv., 'rather.'

Serve them] So *Wicl.*, *Cov.* (Test.), and *Rhem.* (om. 'them'); 'do them service,' *Auth.*; 'do service,' *Tynd.*, and remaining Vv.

Believing, &c.] Similarly *Wicl.*, *Rhem.*; 'They are faithful and beloved, partakers of the benefit,' *Auth.*; 'they are believing and beloved and p. of the ben.' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, ('faithful'), *Bish.*; 'they are f. and bel., for they are, &c.,' *Cov.* (Test.)

3. *Be a teacher &c.*] 'Teach otherwise,' *Auth.*, *Wicl.*, *Tynd.*, *Cov.*, (both), *Bish.*, 'folowe other doctrine,' *Cran.*; 'teache other doctr.' *Gen.*; see notes on ch. i. 3. The *ἐῖ τις*, as the context here shows (comp. ch. i. 3), contemplates a case actually in existence; we use then in Engl. the indicative after 'if;' see Latham, *Engl. Lang.*, § 537 (ed. 4). *Assenteth*]

'Consent,' *Auth.*, *Bish.*, *Rhem.*; 'accordith,' *Wicl.*; 'agreeth,' *Cov.* (both), 'is not content,' *Tynd.*, *Gen.*, 'encline,' *Cran.* The transl. of Turnbull is indeed singular, 'comes not with.'

Sound] So *Auth.* everywhere else in these epp.; *Auth.* and all Vv. except *Rhem.* ('sound') here adopt 'wholesome.'

and to the doctrine which is according to godliness; ⁴ He is besotted with pride, though knowing nothing, but ailing about questions and contentions of words, whereof cometh envy, strife, railings, evil surmisings, ⁵ obstinate contests of men corrupted in their mind and destitute of the truth, supposing that godliness is a means of gain. ⁶ But godliness with contentment is a great means of gain. ⁷ For we brought nothing into the world, *and* it is certain we can also carry nothing out. ⁸ If however we have food and raiment, therewith we shall be content. ⁹ But they that desire to be rich fall into temptation and a snare, and *into* many foolish and hurtful

4. *Besotted with pride*] 'He is proud' *Auth.*, *Wicl.*, *Cov.*, (Test.), *Rhem.*; 'puft up,' *Tynd.*, and the remaining Vv., see notes on ch. iii.

6. *Though knowing*] 'Knowing,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; 'and knoweth,' *Tynd.*, and the remaining Vv. except *Wicl.*, 'and can nothing,'—a noticeable expression.

Ailing] 'Doting,' *Auth.*, *Bish.*; 'langwischith,' *Wicl.*, *Rhem.*; 'is not sounde,' *Cov.* (Test.); 'wasteth his braynes,' *Tynd.*, and the remaining Vv.

Contentions] 'Strifes,' *Auth.*; see notes on 2 *Tim.* ii. 23.

5. *Obstinate contests*] *'Perverse disputings,' *Auth.*

Corrupted in their mind] So *Rhem.*, and similarly *Wicl.*; 'of corrupt minds,' *Auth.*, *Bish.*; 'with corrupt minds,' *Tynd.*, *Gen.*; 'as have, &c.,' *Cov.*, *Cran.*; 'are corrupt-minded,' *Cov.* (Test.)

Godliness, &c.] 'Gain is godliness,' *Auth.*, and similarly all other Vv. ('lucre is godliness,' *Tynd.*, *Cran.*, *Gen.*, &c.) except only *Cov.* (both), who preserves the correct order 'godliness is lucre.' This is not the only instance in which this very able translator stands alone in accuracy and good scholarship. Though he used Tyndale's translation as his basis, his care in revision still

entitles him to be considered as a separate authority of great importance; see Bagster's *Hexapla*, p. 73. 'His Duoglott Testament (Test.), being from the Lat., has not the same claim on attention.

Gain] After this word, **Auth.* inserts 'from such withdraw thyself.'

6. *The*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'this,' *Auth.*, *Wicl.*, *Cov.*, (Test.), *Rhem.*

Can also] 'Can,' *Auth.*, and the other Vv. The translation of *Tynd.*, *Cov.*, is here somewhat curious; 'and it is a playne case.'

7. *If, however, we have*] Somewhat similarly *Cran.*, 'but when we have,' so also *Tynd.*, *Cov.*, *Gen.*, omitting 'but;' 'and having,' *Auth.*; 'but having,' *Wicl.*, *Cov.* (Test.), *Rhem.* *Auth.* thus stands alone in its translation of δέ, 'and.'

8. *Therewith, &c.*] 'Let us be therewith content,' *Auth.*, *Tynd.*, *Cov.* (both) *Gen.*; 'we schulen be,' *Wicl.*; 'we must be,' *Cran.*, 'we are,' *Rhem.*

9. *Desire*] 'Will,' *Auth.*, and all other Vv., see notes on ch. v. 14.

Into many] So *Auth.*, and all the other Vv., *Cov.* (Test.), and *Rhem.*, omit 'into.' This insertion of the preposition where not expressed is sometimes particularly undesirable

lusts which truly drown men in destruction and perdition.
¹⁰ For the love of money is a root of all evils: which while some were coveting after, they erred from the faith, and pierced themselves through with many sorrows.

¹¹ But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness of heart. ¹² Strive the good strife of faith, lay hold on eternal life, whereunto thou wert called, and thou confessedst the good confession before many witnesses. ¹³ I charge thee before God, who preserveth alive all things, and *before* Christ Jesus, who under Pontius Pilate bore testimony to the good

(comp. John iii. 5, and see Blunt, *Lect. on Par. Priest*, p. 56); here, however, it would seem permissible; *πειρασμὸν* and *παλὶδα* thus stand in closer union (see notes), and the relative becomes better associated with its principal antecedent.

Which truly] Similarly *Coverd.* (Test.), 'ye whych do,' marking the force of the *αἰτίαι*, though in the Lat. it is only 'quæ;' 'which,' *Auth.*, and all the other Vv.

A root] 'The root,' *Auth.*, and all Vv. The omission of the article might possibly be justified as being after *ἐστίν*; there is, however, no good reason for inserting it in translation; see notes.

Were coveting] 'Coveted,' *Auth.*, and sim. *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'coveting,' *Wicl.*; 'lusting,' *Cov.* (Test.) The sentence is somewhat awkward, but seems preferable to the diluted translation, 'and some through coveting it, have, &c.,' as Conyb. and Hows. and others. *Erred*] So all Vv. except *Auth.*, *Cov.* (Test.), and *Rhem.*, which insert 'have.' Perhaps the translation 'wandered or strayed away' (comp. notes on *Tit.* iii. 3), may be thought a little preferable.

¹¹. *And follow*] So *Auth.*, *Bish.*, *Rhem.*; the extreme awkwardness of 'but,' so closely following 'but thou,' may justify this inexactness. *Wicl.*

and *Cov.* (Test.) boldly retain 'but' in both cases; *Tynd.* and the remaining Vv. omit the second.

Patience] So *Auth.*, and all Vv. As this is the regular translation of *ὑπομονή* in the N. T. except only in Rom. ii. 7, 2 Cor. i. 6, 2 Thess. iii. 5, while it occurs above thirty times, it seems undesirable to make any change; on the true meaning see notes on 2 *Tim.* ii. 10, and on *Tit.* iii. 2.

Meekness of heart] *'Meekness,' *Auth.*

¹². *Strive the good strife*] Similarly *Wicl.*, 'a good strife,' *Auth.* and all other Vv. (except *Coverd.* (both), 'a good, &c.')

have 'fight the good fight.' The transl. in the text is undoubtedly not satisfactory, but is perhaps a little more exact than that of *Auth.*

Wert called] 'Art* also called,' *Auth.* *Thou confessedst*] 'Hast confessed,' *Auth.*, and the other Vv., except *Wicl.*, *Coverd.* (Test.), 'hast knowledgeable;' *Rhem.* 'hast conf.'

The] 'A,' *Auth.*, and all Vv. *Confession*] So *Rhem.*; 'profession,' *Auth.*, and all Vv. except *Wicl.*, *Cov.* (Test.), 'knowledge.'

¹³. *Charge thee*] 'Give thee charge,' *Auth.*, and all Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, 'command.' *Before*] So *Wicl.*, *Cov.* (both), *Rhem.*; 'in the sight of,'

confession, ¹⁴ That thou keep the commandment without spot, without reproach, until the appearing of our Lord Jesus Christ: ¹⁵ which in His own seasons He shall show, *who is* the blessed and only Potentate, the King of kings and Lord of lords; ¹⁶ Who only hath immortality, dwelling in light unapproachable; whom never man saw, nor can see: to whom *be* honour and power eternal, Amen.

¹⁷ Charge them that are rich in this world, that they be not highminded, nor place their hopes on the uncertainty of riches, but in God, who giveth us all things richly for enjoy-

Auth., and remaining Vv. It certainly here seems desirable to preserve a uniform translation of ἐνὶ ὁπίῳ; comp. notes.

Preserveth alive] *‘Quickeneth,’ *Auth.*

Under] So all Vv., except *Auth.* and *Cov.* (Test.).

Bore witness to] ‘Witnessed,’ *Auth.*, *Bish.*, (‘profession’); ‘yielded a witnessing,’ *Wicl.*; ‘gave testimony,’ *Rhem.*; ‘Tynd. and the rest ‘witnessed a good witness, or witnessing.’

The] ‘A,’ *Auth.*, and all Vv.

14. *The*] So all the Vv., except *Auth.*, *Gen.*, ‘this.’

Without reproach] Similarly *Wicl.*, ‘with out reprof;’ ‘unrebukenable,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; ‘unreproveable,’ *Cov.*; ‘unblameable,’ *Cov.* (Test.); ‘blameless,’ *Rhem.* The connexion of the adjectives with ἐντολήν is perhaps made a little clearer by the change; so *Syr.*, ‘without spot, without blemish;’ comp. notes.

15. *His own*] ‘His,’ *Auth.*, and all Vv. except *Tynd.*, *Gen.*, ‘when the tyme is come;’ ‘due,’ *Rhem.*

Seasons] So *Cov.* (Test.); ‘times,’ *Auth.* and the remaining Vv. except *Tynd.*, *Gen.* (see above); ‘tyme,’ *Cov.* *Who is*] So *Auth.*, following all the older Vv. except *Cov.* (Test.), which, however, retains the order, ‘whom shall shewe at hys seasons the blessed,’ and *Wicl.*, *Rhem.*, which put the

nominative first. It would seem that the insertion of ‘who is,’ is here a far less evil than the loss of order. *Conyb.* and *Hows.* change the active into pass., ‘be made manifest (?) by the only, &c.,’—a diluted translation that wholly falls short of the majesty of the original.

16. *Immortality*] *Wicl.* alone has the noticeable translation ‘undeedlynnes.’

Light] So *Wicl.*, *Tynd.*, *Rhem.*; ‘the light,’ *Auth.*, and the remaining Vv., except *Cov.*, ‘a light.’

Unapproachable] Similarly *Cov.* (Test.), ‘not approachable;’ *Rhem.* ‘not accessible;’ ‘which no man may approach unto,’ *Auth.*; ‘to whiche no man mai come,’ *Wicl.*; ‘that no man can attayne,’ *Tynd.*, *Cov.*, *Cran.*, and *Gen.*, *Bish.* (‘att. unto).

Never man saw] So *Tynd.*, *Gen.*; ‘no man hath seen,’ *Auth.*, *Cov.*, *Cran.*, *Bish.*; ‘no man saie’ *Wicl.*; ‘no man dyd euer se,’ *Cov.* (Test.).

Eternal] ‘Everlasting,’ *Auth.*, and all Vv. except *Wicl.*, ‘withouten end.’

17. *Place their hopes on*] ‘Trust in,’ *Auth.*, and all the Vv. except *Wicl.*, ‘hope in.’

The uncertainty of] So *Cov.* (Test.), *Rhem.*, and similarly *Wicl.* and *Auth.* (Marg.), ‘in uncerteynte of;’ ‘uncertain,’ *Auth.*, *Cran.*, *Bish.*; ‘the uncertayne,’ *Tynd.*, *Cov.*, *Gen.*

God]

ment; ¹⁸ That they do good, that they be rich in good works, free in distributing, ready to communicate; ¹⁹ laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. ²⁰ O Timothy, keep the trust committed to thee, avoiding the profane babblings and oppositions of the falsely-called knowledge; ²¹ which some professing went wide in aim concerning the faith. Grace *be* with thee.

'The *living God,' *Auth.*
All things richly] '*Richly all things,'
Auth. *For enjoyment*]

'To enjoy,' *Auth.*, *Cov.* (Test.), *Gen.*,
Bish., *Rhem.*; 'to use,' *Wicl.*; 'to
 enjoy them,' *Tynd.*, *Cov.*, *Cran.*

18. *Free in &c.*] 'Ready to distribute,' *Auth.*; 'lightly to geue,' *Wicl.*; 'redy to geve,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'that they geve and distribute,' *Cov.*; 'to geue with a good wyll,' *Cov.* (Test.); 'to give easily,' *Rhem.*

19. *The true*] '*Eternal,' *Auth.*

20. *The trust, &c.*] 'That wh. is committed to thy trust,' *Auth.*; 'the thing betakun to thee,' *Wicl.*; 'that which is geven the to kepe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'that which

is committed unto the,' *Cov.* (Test.);
 'depositum,' *Rhem.* *The*]

Auth. and all Vv. except *Rhem.* omit art. The translation of βεβήλους, 'ungostly,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, deserves recording.

Profane] 'Profane and vain babblings,'
Auth. *The falsely called, &c.*]

Similarly *Rhem.* (omit art.); 'science falsely so called,' *Auth.*, and all the other Vv. except *Wicl.*, 'of fals name of kunnyng,' *Cov.* (Test.), 'of a false name of knowledge.'

21. *Went wide, &c.*] 'Have erred; *Auth.*' and all Vv. except *Wicl.*, 'fellen down; *Cov.* (Test.), 'are fallen away; *Cran.* 'erred.'

After thee *Auth.* inserts *'Amen.'

THE SECOND EPISTLE TO TIMOTHY.

CHAPTER I.

PAUL, an apostle of Christ Jesus by the will of God, for the promise of life which is in Christ Jesus, ² to Timothy, *my* beloved child: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

³ I thank God, whom I serve from *my* forefathers with a pure conscience, as unceasing is the remembrance which I have of thee in my prayers night and day, ⁴ longing to see thee, being mindful of thy tears, that I may be filled with joy; ⁵ being put in remembrance of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that *it dwelleth* also in thee. ⁶ For which cause I remind thee to stir up the gift of God, which is in thee through the laying on of

1. *Christ Jesus*] 'Jesus Christ,' *Auth.* *For the*] Similarly but more periphrastically, *Tynd., Cov.,* 'to preache the,' &c.; 'according to the,' *Auth., Cov. (Test.), Cran., Gen., Bish., Rhem.,* 'bi the beheest of life,' *Wicl.*

2. *Beloved child*] 'Dearly beloved son,' *Auth.*; 'his most dereworthi sone,' *Wicl.*; 'his beloved s.,' *Tynd., Cran.,* 'my dear s.,' *Cov.*; 'my moost deare s.,' *Cov. (Test.);* 'my beloved s.,' *Gen.*; 'a beloved s.,' *Bish.*; 'my deerest s.,' *Rhem.* On the translation of *τέκνῳ*, comp. notes on 1 *Tim. i. 2* (Transl.) *Peace*] 'And peace,' *Auth.*

3. *A pure*] So *Cov. (both), Rhem.,* 'pure,' *Auth.*, and the remaining Vv. except *Wicl.,* 'clene consciens.' *As unceasing, &c.*] 'That without ceas-

ing I have remembrance,' *Auth., Gen., Bish.*; 'that with outen ceesyng I haue mynde,' *Wicl.*; 'that without c. I make mencion,' *Tynd., Cov. (both), Cran.,* 'without intermission I have a memorie,' *Rhem.*

4. *Longing*] 'And longe,' *Cov.*; so also, without any intensive force in *ἐπι*, all Vv. ('desiring'), except *Auth.,* 'greatly desiring.'

5. *Being put, &c.*] *'When I call to remembrance,' *Auth.* *That it, &c.*] So *Tynd., Cov., Cran., Gen., Bish.,* except that they put 'also' last; 'that in thee also,' *Auth. Coverd. (Test.), Rhem.,* 'that also in thee,' *Wicl.* Perspicuity seems to require in English the repetition of the verb.

6. *For which cause*] So *Wicl.,* and *Cov. (Test.), Rhem.* ('the which');

my hands. ⁷ For God gave us not the Spirit of cowardice, but of power, and of love, and of self-control.

⁸ Be not thou ashamed then of the testimony of our Lord, nor yet of me His prisoner: but rather suffer afflictions with me for the Gospel in accordance with the power of God.

⁹ Who saved us, and called us with an holy calling, not according to our works, but according to His own purpose and the grace which was given us in Christ Jesus before eternal times. ¹⁰ But is now made manifest through the appearing of our Saviour Jesus Christ, who made death of

'wherefore,' *Auth.* and remaining *Vv.* Comp. ver. 12, where *Auth.* preserves the more literal translation.

I remind thee to] 'I put thee in remembrance that thou,' *Auth., Bish.*; 'I warne the that thou,' *Tynd., Cov., Cran., Gen.*; 'I moneste thee that thou,' *Wicl., Rhem.* ('admonish'); 'I exhorte thee that thou,' *Cov.* (Test.). Though all the *Vv.* adopt this periphrasis, it still seems desirable to preserve the simple inf., if only to distinguish it from *iva* with subj., which the transl. of Conyb. and Hows., 'I call thee to remembrance, that thou mayest,' &c., seems still more decidedly to imply.

Through the] 'By the,' *Auth.*, and all *Vv.* *Laying on*] So *Cov.* (Test.); 'putting on,' *Auth.*, and the other *Vv.*, except *Wicl.*, 'settynge on,' *Rhem.* 'imposition.'

⁷ *Gave us not*] So *Wicl.*; 'hath not given us,' *Auth.*, and all the other *Vv.* *Cowardice*] 'Fear,' *Auth.*, and all *Vv.* except *Wicl.*, 'drede.' It may be remarked that the Genevan is the only version which uses a capital to 'Spirit.'

Self-control] 'A sound mind,' *Auth., Gen., Bish.*; 'sobrinesse,' *Wicl., Cov.* (Test.), *Cran.*, and sim. *Tynd.*, 'sobreness of mind,' *Rhem.* 'sobriety,' 'right understandynge,' *Cov.*

⁸ *Ashamed then*] 'Therefore

ashamed,' *Auth., Cov.* (Test.), *Cran., Gen., Bish., Rhem.*; 'ashamed therefore,' *Cov.*: *oñv* omitted in *Tynd.*

Nor yet] 'Nor,' *Auth., Cov.* (Test.), *Rhem.*; 'neither,' *Wicl.* and remaining *Vv.* *But rather, &c.*]

'Be thou partaker of the afflictions of,' *Auth., Gen.*; 'suffre adversite with the,' *Tynd., Cov., Cran.*; 'traveile thou to gidre in the,' *Wicl.*; 'labour with the,' *Cov.* (Test.); 'travail with the,' *Rhem.*

In accordance with] 'According to,' *Auth., Cran., Cov.* (both), *Bish., Rhem.*; 'bi the vertu of,' *Wicl.*; 'through,' *Tynd., Gen.*

⁹ *Saved*] So *Tynd., Cran., Gen.*, and sim. *Wicl.*, 'delyuerid'; 'hath saved,' *Auth., Cov., Bish.*; 'hath delyured' *Cov.* (Test.), *Rhem.* *The Grace*] 'Grace,' *Auth.*, and all *Vv.*:

Wicl. alone puts a comma after 'purpose.' See Scholef. *Hints* (in loc.)

Eternal times] 'Before the world began,' *Auth., Cran., Bish.*, and similarly *Tynd., Gen.* ('world was') 'worldli times,' *Wicl.*; 'the tyme of the worlde,' *Cov.*; 'the everlastynge times,' *Cov.* (Test.); 'the secular times,' *Rhem.*

¹⁰ *Through*] 'By,' *Auth.*, and all *Vv.* Though 'by' has appy. often in English the force of 'by means of,' yet here, on account of the *διὰ* below, it seems best to be uniform in translation. *Made death, &c.*]

none effect, and brought to light life and incorruption through the gospel: ¹¹ whereunto I was appointed a herald, and an apostle, and a teacher of the Gentiles. ¹² For which cause I suffer also these things: nevertheless I am not ashamed: for I know in whom I have put my trust, and am persuaded that He is able to keep the trust committed unto me against that day. ¹³ Hold the pattern of sound words, which thou heardest from me, in faith and love which is in Christ Jesus. ¹⁴ The good trust committed unto thee keep through the Holy Ghost which dwelleth in us.

¹⁵ Thou knowest this, that all they which are in Asia turned away from me; of whom are Phygelus and Hermogenes. ¹⁶ The Lord give mercy unto the house of Onesiphorus.

'Hath abolished death,' *Auth.*; 'distried death,' *Wicl.*, and sim. *Cov.* (Test.), *Rhem.* ('hath'); 'hath put away,' *Tynd.*, *Cran.*, *Gen.*; 'hath taken away,' *Cov.*

Brought to light] 'Brought life and imm. to light,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; change made only to preserve more clearly the connexion of διὰ τοῦ εὐαγγ. with the whole foregoing sentence: see notes.

Incorruption] So *Wicl.*, *Cov.* (Test.), *Rhem.*; 'immortality,' *Auth.*, and the remaining Vv.

¹¹ *I was*] 'I am,' *Auth.*, and all the other Vv.

Herald]

'Preacher,' *Auth.*, and all the other Vv.

¹² *Which*] As in ver. 6; so *Wicl.*; 'the which,' *Auth.* and remaining Vv.

Suffer also]

'Also suffer,' *Auth.*, and all the Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'also I suffer.'

In whom &c.]

So *Cran.*, 'whom I have believed,' *Auth.*, *Tynd.*, *Cov.* (both) *Gen.*, *Bish.*, *Rhem.*, and similarly *Wicl.*, 'to whom I have bil.'

The trust, &c.]

Similarly *Wicl.*, 'that is taken to my kepynge,' *Rhem.*, 'my depositum:' 'that which I have committed unto Him,' *Auth.* and remaining Vv.

¹³ *Hold*] 'Hold fast,' *Auth.*; 'have thou,' *Wicl.*, *Coverd.* (Test.), *Rhem.*; 'se thou have,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'hold the [thee] after,' *Cov.* The transl. of *Auth.*, thus at variance with the old versions, is still retained by Conyb. and Hows., but is clearly inexact.

The pattern]

So *Bish.*; 'the form,' *Auth.*, *Wicl.*; 'the ensample,' *Tynd.*, *Cov.*, (both), *Cran.*, *Gen.*; 'a form' *Rhem.* *Heardest*] So *Wicl.*, *Tynd.*, *Cov.*, *Gen.*; 'Hast heard,' *Auth.*, and the remaining Vv.

From me] 'Of me,' *Auth.*, and all Vv.

¹⁴ *The good trust*] 'That good thing which was,' *Auth.*, *Tynd.*, *Cran.*, *Bish.*; 'the good takun to thi kepynge,' *Wicl.*; 'this hyc charge,' *Cov.*; 'the good thing comm. unto the,' *Cov.* (Test.); 'that worthy thing which was,' &c., *Gen.*; 'the good depositum,' *Rhem.*

Through] So *Coverd.* (both), *Cran.*, *Gen.*, *Bish.*; 'by,' *Auth.*, *Wicl.*, *Rhem.*; 'in,' *Tynd.*

¹⁵ *Thou knowest this*] So *Rhem.*, and sim. *Wicl.*; 'this thou knowest,' *Auth.*, and remaining Vv.

Turned] 'Be turned,' *Auth.*, and all

rus; for he oft refreshed me, and was not ashamed of my chain: ¹⁷ but on the contrary, when he arrived in Rome, he sought me out the more diligently, and found *me*. ¹⁸ The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered at Ephesus, thou knowest better than I.

CHAPTER II.

THOU therefore, my child, be inwardly strengthened in the grace that is in Christ Jesus. ² And the things that thou heardest from me among many witnesses, these commit thou to faithful men, who shall be able to teach others also. ³ Suffer with me afflictions as a good soldier of Christ Jesus. ⁴ No man serving as a soldier entangleth himself with the affairs of life; that he may please him who chose him to be

Vv. except *Cov.* (Test.), 'are turned;' *Rhem.* 'be averted.'

Phygelus] *'Phygellus,' *Auth.*

17. *Arrived in*] 'Was in,' *Auth.*, *Bish.*; 'came to,' *Wicl.*; 'was at,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'was come to,' *Cov.* (Test.), *Rhem.*

The more dil.] 'Very diligently,' *Auth.*, and the other Vv., except *Wicl.*, 'bisili;' *Cov.* (Test.), 'diligently;' *Rhem.*, 'carefully.'

18. *Ministered*] 'Ministered unto me,' *Auth.*, and all Vv. except *Cov.* (Test.), 'hath served.'

Better than I] 'Very well,' *Auth.*, and all Vv. except *Wicl.*, *Rhem.*, 'better,' *Cov.* (Test.), 'best.'

conforted,' where the passive force is rightly preserved.

2. *Heardest from*] 'Hast heard of,' *Auth.* *Among*] So

Auth., 'bi many,' &c., *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*, *Bish.*, *Rhem.*; 'many bearynge witness,' *Tynd.*, *Gen.* Perhaps 'in the presence of,' or 'with many to bear witness,' may convey the idiomatic use of *διά* a little more exactly; as both translations are, however, somewhat periphrastic, the *Auth.* is retained.

These] So *Rhem.*, and in a different order, *Wicl.*; 'the same,' *Auth.*, and remaining Vv.

3. *Suffer, &c.*] *Auth.* prefixes *'thou therefore,'

Suffer afflictions] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, omitting, however, 'with me;' 'endure hardness,' *Auth.* (but comp. ch. iv. 5); 'traueil,' *Wicl.*; 'labour,' *Cov.* (Test.), *Rhem.* *Christ Jesus*] *'Jesus Christ,' *Auth.*

Serving as, &c.] 'That warreth,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'holdinge knyghthood,' *Wicl.*; 'warrynge,' *Cov.* (Test.); 'being a souldiar,' *Rhem.* *Life*]

CHAP. II. 1. *Therefore*] So *Auth.*, and all Vv. Here, perhaps, this translation may be retained: 'then,' may be thought slightly too weak, as the meaning seems to be, 'as others have fallen away do thou make up for their defection:' comp. notes on 1 *Tim.* ii. 1. (Transl.)

Child] 'Son,' *Auth.*, and other Vv. *Inwardly strengthened*] 'Be strong,' *Auth.*, and all Vv. except *Wicl.*, 'be

a soldier. ⁵ Again, if a man also strive in the games, he is not crowned, except he strive according to rule. ⁶ The LABOURING husbandman ought to partake first of the fruits. ⁷ Understand what I say, for the Lord will give thee apprehension in all things.

⁸ Bear in remembrance Jesus Christ as raised from the dead, *born* of the seed of David, according to my gospel: ⁹ in the which I suffer afflictions as an evil doer *even* unto bonds; howbeit the word of God hath not been bound. ¹⁰ For this cause I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus

'This life,' *Auth.*, *Bish.*; 'worldlidenis,' *Wicl.*; 'worldly busynes,' *Tynd.*, *Cov.* (both plural), *Cran.*, *Gen.*; 'secular businesses,' *Rhem.* *Chose*] 'Hath chosen,' *Auth.*, and the other Vv. except *Wicl.*, 'to whom he hath preued hym self'; 'hath allowed hym,' *Cov.* (Test.); 'hath approved him self,' *Rhem.*

5. *Again*] 'And,' *Auth.*, and all Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'for.'

- *Strive in*, &c.] 'Strive for masteries,' *Auth.*, and similarly *Cov.* (both), *Tynd.*, *Cran.*, *Gen.*, *Rhem.*; 'figtith in bateile,' *Wicl.*; *Rhem.*, *Bish.*

He is] 'Yet is he,' *Auth.*, and the other Vv. except *Wicl.*, *Cov.* (Test.), 'schal not be,' 'is not.'

According to rule] 'Lawfully,' *Auth.*, and all the other Vv. except *Gen.*, 'as he oght to do.'

6. *The labouring*, &c.] So *Cov.* (Test.), *Bish.*; 'the husb. that laboureth,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Rhem.*; 'an erthetilier,' *Wicl.*; 'must first by laboryng receaue,' *Gen.*

Ought to, &c.] 'must be first partaker,' *Auth.*, and sim. *Bish.* ('first be'); 'it behoueth &c. to resceyue first,' *Wicl.*; 'must fyrst receave,' *Tynd.*, *Cov.* (Test.), *Cran.*; sim. *Gen.* (see above); 'must first enjoye,' *Cov.*

7. *Understand*] So *Wicl.*, *Rhem.*;

'consider,' *Auth.*, and the remaining Vv. except *Cov.* (Test.), 'marke.'

For the Lord, &c.] 'And the Lord *give.'

Apprehension]

'Understanding,' *Auth.*, and all Vv.; change made only to avoid the repetition 'underst.—understanding,' as in *Wicl.*, *Rhem.*, al.

8. *Bear in remembrance*] 'Remember that,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Gen.*; and similarly *Wicl.*, *Rhem.*, 'be thou (om. *Rh.*) myndeful that'; 'remember the Lord to be,' &c., *Cov.* (Test.).

As raised,

&c.] 'Of the seed of David was raised from the dead, &c.' *Auth.*, and so similarly, with slight variations, all the other Vv. except *Rhem.*, which inverts the order, 'is risen againe from the dead, of the seede of D.'

9. *In the which*] So *Cov.* (Test.) and *Wicl.* (omits 'the'); 'wherein,' *Auth.*, and the remaining Vv.

Afflictions] 'Trouble,' *Auth.*, and the other Vv., except *Wicl.*, 'traueil'; *Cov.* 'suffre'; *Cov.* (Test.), *Rhem.*, 'labour.'

Howbeit] 'But,'

Auth., and all Vv. *Hath not been*] 'Is not,' *Auth.*

10. *For this cause*] So *Auth.* in 1 Thess. ii. 13, iii. 5; 'therefore,' *Auth.*, and all Vv. except *Tynd.*, 'herefore.'

Sake of, &c.]

'The elects' sakes,' *Auth.*, and the

with eternal glory. ¹¹ Faithful is the saying: For if we be dead with *Him*, we shall also live with *Him*: ¹² if we endure, we shall also reign with *Him*: if we shall deny *Him*, He also will deny us: ¹³ if we be faithless, yet He continueth faithful; for He cannot deny Himself.

¹⁴ Of these things put *them* in remembrance, solemnly charging *them* before the Lord not to contend about words, a profitless course, to the subverting of the hearers.

¹⁵ Study to present thyself approved unto God, a workman not ashamed, rightly dividing the word of truth. ¹⁶ But avoid profane babblings: for they will advance to greater

other Vv. except *Wicl.*, 'for the chosen;' *Cov.* (Test.), 'for the chosen's sake;' *Rhem.* 'for the elect,' *They also may*] So *Cov.* (both), *Rhem.*; 'they may also,' *Auth.*, and similarly the rem. Vv.

11. *Faithful is the*] 'It is a faithful saying,' *Auth.*, *Bish.*, 'a trewe word,' *Wicl.*; 'it is a true saying,' *Tynd.*, *Cran.*, *Gen.*; 'this is a true s.,' *Cov.* (both); 'a faithfalsaying,' *Rhem.*

12. *Endure*] 'Suffer,' *Auth.*, *Wicl.*, *Gen.*; 'be patient,' *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'have patience,' *Cov.* (Test.); 'sustaine,' *Rhem.* A change of meaning in two verses so contiguous as this and ver. 10, does not seem desirable.

Shall deny] *'Deny,' *Auth.*

13. *Be faithless*] Similarly *Bish.*, 'be unfaithful,' to preserve the paronomasia of the original: 'believe not,' *Auth.*, and all the remaining Vv.

Continueth] So *Rhem.*; 'abideth,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*; 'dwel-lith,' *Wicl.* The transl. in the text is perhaps that best suited to the context; 'abideth,' seems too strong, 'remaineth' too weak; the latter, as Crabb (*Synon.* p. 291), remarks, is often referred to involuntary, if not compulsory, actions.

For He cannot] *'He cannot,' *Auth.*

14. *Solemnly charge*] 'Charge,'

Auth.; 'and testifie,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, (omits 'and'); 'testifyenge,' *Cov.* (Test.).

Not to contend] 'That they strive not,' *Auth.*; an unnecessary periphrasis for the inf., appy. caused by following *Tynd.*, *Cran.*, al. where, however, it was required after 'testify:' see above. On the true meaning of *μάχομαι*, see notes on ver. 23.

A profitless course] 'To no profit,' *Auth.*, *Bish.*; 'for to no thing it is profitable,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.*; 'which is to no proffet,' *Tynd.*, *Cov.*, *Gen.*, similarly *Cran.*

To the, &c.] 'But to the, &c.,' *Auth.*, and all Vv. except *Cov.* (Test.), 'save to, &c.'

15. *Present*] So *Rhem.*; 'shew,' *Auth.*, and all Vv. except *Wicl.*, 'to geve the self.'

Not ashamed] 'That needeth not to be ash.,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'without shame,' *Wicl.*; 'laudable,' *Cov.*; 'not beynge ash.,' *Cov.* (Test.); 'not to be confounded,' *Rhem.*

16. *Avoid*] So *Rhem.* and *Auth.*, *Tit.* iii. 9; here 'shun,' *Auth.*; 'eschewe,' *Wicl.*, *Cov.* (both); 'passe over,' *Tynd.*, *Cran.*, *Bish.*; 'sup-presse,' *Gen.*

Profane] *Auth.* adds 'and vain,' with *Wicl.*, *Tynd.*, *Coverd.* (both), *Gen.*, *Rhem.*;

measures of ungodliness. ¹⁷ And their word will spread as doth a gangrene: of whom is Hymenæus and Philetus; ¹⁸ men who concerning the truth have missed their aim, saying that the resurrection is past already, and overthrow the faith of some. ¹⁹ Nevertheless the firm foundation of God doth stand, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of the Lord depart from unrighteousness. ²⁰ But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. ²¹ If a man then shall purge himself from these, he shall be a vessel unto honour, sanctified, meet for the master's use, prepared unto every good work. ²² But flee the lusts of

'vanytyes of voyces,' *Cran.*; 'voyces of vanite,' *Bish.* *Advance, &c.*] 'Will increase unto more,' *Auth.*; 'profeten myche to,' *Wicl.*; 'help moch to,' *Cov.*; 'avail much unto,' *Cov.* (Test.); 'encrease unto greater,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'doe much grow to,' *Rhem.*

17. *Gangrene*] So *Auth.* (Marg.); 'canker,' *Auth.*, *Wicl.*, *Tynd.*, *Cran.* (similarly), *Gen.*, al. *Spread*] So *Rhem.* and sim. *Wicl.*, 'crepith'; 'fret,' *Tynd.*, *Cov.*, *Cran.*

18. *Men who*] 'Who,' *Auth.*, and sim. all other Vv. *Missed their aim*] 'Have erred,' *Auth.*, and all Vv. except *Wicl.*, 'felen down fro,' *Cov.* (Test.), 'are fallen away.' The connexion of the aor., with the present part., seems to require in *English* an insertion of the auxiliary verb; see notes on 1 *Tim.* i. 20 (Transl.).

19. *Firm foundation*] 'Foundation,' *Auth.*, only; the rest insert an epithet, e. g. 'sad foundement,' *Wicl.*; 'sure grounde,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'sure fundamente,' *Cov.* (Test.), sim. *Rhem.*; 'strong found,' *Bish.* *Doth stand*] So *Coverd.* (Test.), sim. *Wicl.*, *Rhem.*, 'standeth,' 'standeth sure,' *Auth.*; 'remayneth,' *Tynd.*,

Gen.; 'stondeth fast,' *Cov.*; 'standeth still,' *Cran.*, *Bish.* *Of*

the Lord] *'Of Christ,' *Auth.*

Unrighteousness] 'Iniquity,' *Auth.*, and the other Vv. except *Wicl.*, *Cov.* (Test.); the prevailing translation of *ἀδικία* throughout *Auth.*, is 'unrighteousness,' which there seems here no reason to modify; see notes.

21. *Then*] 'Therefore,' *Auth.*, and all the other Vv. except *Tynd.*, *Cov.*, 'but.'

Shall purge] Similarly *Cov.* (Test.), *Rhem.*, 'shall clense,' 'purge,' *Auth.*, and the other Vv. except *Wicl.*, 'clensith.' The more exact translation 'shall have purged himself out of,' is perhaps somewhat too literal.

Meet for, &c.] *'And meet,' *Auth.* In ch. iv. 11, *εὐχρηστον* is translated differently; the sense, however, is so substantially the same, that it seems scarcely desirable to alter merely for the sake of uniformity the present idiomatic translation.

Prepared] *Auth.*, and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which insert *and*.

22. *But flee*] So *Rhem.*; 'flee also,' *Auth.*; 'and fle,' *Wicl.*, the rest omit the particle. *The*]

youth; and follow after righteousness, faith, love, peace with them that call on the Lord out of a pure heart. ²³ But foolish and unlearned questions eschew, knowing that they do gender contentions. ²⁴ And a servant of the Lord must not contend; but be gentle unto all *men*, apt to teach, patient of wrong, ²⁵ in meekness disciplining those that oppose themselves; if God peradventure may give them repentance to *come* to full knowledge of the truth; ²⁶ and *that* they may return to soberness out of the snare of the devil, though holden captive by him, to do His will.

lusts of youth] So *Cov.* (both); 'youthful lusts,' *Auth.*; 'desiris of youth,' *Wicl.*; 'lustes of youth,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'youthful desires,' *Rhem.* And] 'But,' *Auth.*; comp. notes on 1 *Tim.* vi. 11. (Transl.) *Love*] 'Charity,' *Auth.*; see notes on 1 *Tim.* i. 5. (Transl.) *Peace*] *Auth.* adds a comma; *Wicl.*, and *Rhem.* as *Text.* *Follow after*] 'Follow,' *Auth.*

23. *Foolish, &c.*] So *Auth.*, and other *Vv.*; the article, which appears to mark the 'current,' 'prevalent' questions of this nature, can scarcely be expressed; the resolution of *Conyb.* and *Hows.*, 'the disputations of the foolish, &c.' fails to sufficiently mark the intrinsic *μωπία* and *ἀπαιδευσία* of the questions themselves.

Eschew] So *Wiclif*, *Coverd.* (Test.); 'avoid,' *Auth.*, *Rhem.*; 'put from thee,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.* *Contentions*] 'Strifes,' *Auth.*, and sim. other *Vv.* except *Wicl.*, 'chidingis,' *Rhem.*, 'brawls,' see notes.

24. *A servant*] 'The servant,' *Auth.*, and all *Vv.* *Contend*] 'Strive,' *Auth.*, *Tynd.*, &c.; 'chide,' *Wicl.*; 'wrangle,' *Rhem.* *Patient of wrong*] 'Patient,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'that can suffer the evyll,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, and sim. *Bish.* (all connect with

ἐν πρᾶσσει); 'that can forbear the euel,' *Cov.*

25. *Disciplining*] See notes on 1 *Tim.* i. 20, and *Tit.* ii. 12; 'instructing,' *Auth.*, *Conyb.* and *Hows.* al., is not strong enough. *May give*] 'Will give,' *Auth.*, and all *Vv.* except *Wicl.*, *Rhem.*, 'give.'

To come to, &c.] 'To the acknowledging of,' &c., *Auth.*; 'that thee knowen,' *Wicl.*; 'for to knowe,' *Tynd.*, *Cov.*, *Cran.*; 'to knowe,' *Cov.* (Test.), *Rhem.*; 'that they may know,' *Gen.*; 'to the knowledge of,' *Bish.*

26. *Return to soberness*] 'Recover themselves,' *Auth.*, *Rhem.*; 'rise agen fro,' *Wicl.*; 'come to themselves agayne,' *Tynd.*, *Cran.*, *Bish.*; 'turne agayne from,' *Cov.*; 'repent from,' *Cov.* (Test.); 'come to amendement,' *Gen.*

Though holden captive] Somewhat sim. *Cran.*, *Bish.*, 'which are holden captive' (*Cov.*, 'holden in preson'); 'who are taken captive,' *Auth.*; 'of whom thei ben holdun prisoners,' *Wicl.*; 'which are now taken of him,' *Tynd.*; *Gen.* omits *ἐξωπ.* in translation; 'of whom they are held captive,' *Rhem.* Perhaps the slight modification in transl. of the part. (*Winer*, *Gr.* §46. 12, p. 414), and the attempt to express the tense may a little clear up this obscure passage.

To do His will] 'At His will,' *Auth.*, and all *Vv.* ex-

CHAPTER III.

BUT know this, that in the last days grievous times shall ensue. ² For men shall be lovers of their own selves, lovers of money, boasters, haughty, blasphemers, disobedient to parents, unthankful, unholy, ³ without natural affection, implacable, slanderers, incontinent, savage, haters of good, ⁴ traitors, heady, besotted with pride, lovers of pleasures more than lovers of God; ⁵ having an outward form of godliness, but denying the power thereof: from such turn away. ⁶ For of these are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ⁷ ever learning, and yet never able to come to the

cept *Cov.* (Test.), 'unto his will;' *Gen.*, and 'performe hys wyll.'

CHAP. III. 1. *But know this*] Similarly 'but,' *Wicl.*, *Cov.* (both); 'this know also,' *Auth.*, *Bish.*; 'this understonde,' *Tynd.*, *Gen.*; 'this know,' *Cran.*; 'and this know thou,' *Rhem.* *Grievous*] 'Perilous,' *Auth.*, and all *Vv.* The translation 'times' (*καιροι*) is defensible; see notes on 1 *Tim.* iv. 1.

Ensue] 'Come,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'schulu nygh,' *Wicl.*; 'be at hand,' *Cov.* (Test.), *Bish.*; 'approche,' *Rhem.*

2. *Lovers of money*] Comp. *Auth.* in 1 *Tim.* vi. 10; 'covetous,' *Auth.* and all the *Vv.* *Haughty*] 'Proud,' *Auth.* and all *Vv.* The term *ὑπερήφανοι* coupled with the climactic character of the context, seems to mark not only pride but the 'strong mixture of contempt for others' which is involved in 'haughty;' see Crabb, *Synon.* p. 54.

3. *Implacable*] 'Truce breakers,' *Auth.* and the other *Vv.* except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'without peace.' *Slanderers*] So *Auth.* in 1 *Tim.* iii. 11;

'false accusers,' *Auth.* and the other *Vv.* except *Wicl.*, 'false blamers;' *Cov.* (Test.), *Rhem.*, 'accusers.'

Savage] 'Fierce,' *Auth.* and the other *Vv.* except *Wicl.*, 'unmylde;' *Cov.* (Test.), *Rhem.*, 'unmerciful.'

Haters of good] 'Despisers of those that are good,' *Auth.* and very sim. all the *Vv.* except *Wicl.*, *Rhem.*, 'with out benyngnyte,' *Cov.* (Test.), 'without kyndnesse.'

4. *Besotted with pride*] 'High-minded,' *Auth.* and the other *Vv.* except *Wicl.*, 'bollun with proude thoughtis;' *Cov.* (Test.), *Rhem.*, 'puft up;' see notes on 1 *Tim.* iii. 6.

5. *Outward form*] 'Form,' *Auth.*, *Bish.*; 'the liknesse,' *Wicl.*; 'a similitude,' *Tynd.*, *Cran.*, *Gen.*; 'a shyne,' *Cov.* (both); 'an appearance,' *Rhem.* *Such*] So *Auth.*, rightly omitting 'and' (as in *Tynd.*, *Cran.*, *Gen.*), the ascensive *kai* joined with *τούτους* giving the pronoun approximately that meaning.

6. *Of these*] So *Wicl.*, *Rhem.*; 'of this sort,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'of them,' *Cov.* (Test.); 'these are they,' *Bish.*

7. *Yet never*] 'Never,' *Auth.* and

full knowledge of the truth. ⁸ Now as Jannes and Jambres withstood Moses, so do these also withstand the truth: men corrupted in their minds, reprobate concerning the faith. ⁹ Howbeit they shall not make further advance; for their folly shall be fully manifest unto all *men*, as theirs also was.

¹⁰ But thou wert a follower of *my* doctrine, manner of life, purpose, faith, long-suffering, love, patience, ¹¹ persecutions, sufferings, such *sufferings* as happened unto me at Antioch, at Iconium, at Lystra; such persecutions as I endured: and yet out of *them* all the Lord delivered me. ¹² Yea, and all that will live godly in Christ Jesus shall suffer persecution. ¹³ But evil men and impostors shall make advance toward the worse, deceiving and being deceived. ¹⁴ But thou, continue in the things which thou learnedst and wert assured of,

all Vv. *The full knowledge*] 'The knowledge,' *Auth.* and all Vv., except *Wicl.*, 'the science.'

8. *Withstand*] 'Resist,' *Auth.* and all Vv. except *Wicl.*, 'agenstoden.' *Corrupted in their*, &c.] 'Of corrupt minds,' *Auth.* and the other Vv. except *Wicl.*, 'corrupt in undir-standinge,' *Cov.* (Test.), 'of corrupte mind,' *Rhem.*, 'corrupted in mind.'

9. *Howbeit*] 'But,' *Auth.* *Not make*, &c.] 'Proceed no further,' *Auth.*; 'schuln not profite,' *Wicl.*; 'prevayle no lenger,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'farther shall they not profit,' *Cov.* (Test.); 'prosper no further,' *Rhem.* *Fully manifest*] 'Manifest,' *Auth.*, *Rhem.*; 'schal be knowun,' 'shal be uttered,' *Tynd.*, *Cran.*, *Gen.*

10. *Wert a follower*] *'Hast fully known,' *Auth.*; 'hast getun,' *Wicl.*; 'hast sene the experience of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'hast attayned unto,' *Cov.* (Test.), and very sim. *Rhem.*; 'hast followed,' *Bish.*

Love] So all the Vv. except *Auth.*, 'charity': see notes on 1 *Tim.* i. 5.

11. *Sufferings*] So *Cov.* (Test.); 'afflictions,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'passions.'

Such sufferings, &c.] Similarly *Cov.* (Test.), 'such as happened unto me,' 'which came unto,' *Auth.*, *Bish.*; 'which happened unto,' *Tynd.* and remaining Vv. *Such persecutions* as] 'What persecutions,' *Auth.*; 'what maner persecucious,' *Wicl.*, *Cov.* (Test.), *Rhem.* ('mann. of'); 'which persec.', *Tynd.* and remaining Vv. *And yet*] 'But,' *Auth.* and *Wicl.*, and all the other Vv.

13. *Impostors*] So *Conyb.* and *Hows.*; 'seducers,' *Auth.*, *Rhem.*; 'disceyuers,' *Wicl.* and remaining Vv. except *Cov.* (Test.), 'miscariers': 'deceivers' is appy. the most satisfactory transl. (see notes), but some change seems required on account of *πλανῶντες*. *Tynd.*, *Cran.*, *Gen.*, retain 'deceive' in both clauses.

Shall make advance, &c.] 'Shall wax worse and worse,' *Auth.*, and all Vv. except *Wicl.*, 'encrees into wors,' *Rhem.*, 'shall prosper to the worse.'

14. *Thou, continue*] So *Rhem.*; 'continue thou,' *Auth.*, and the other Vv. except *Wicl.*, 'dwelle thou.' *Learnedst*] 'Hast learned,' *Auth.* and all the other Vv. *Wert*

knowing of whom thou didst learn *them*; ¹⁵ and that from a very child thou knowest the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. ¹⁶ Every scripture inspired by God, is also profitable for doctrine, for reproof, for correction, for discipline which is in righteousness; ¹⁷ that the man of God may be complete, thoroughly furnished unto all good works.

CHAPTER IV.

I SOLEMNLY charge *thee* before God, and Christ Jesus, who shall hereafter judge the quick and the dead, and by His appearing and by His kingdom; ² preach the word; be attentive in season, out of season; confute, rebuke, exhort, with all longsuffering and teaching. ³ For the time will come when they shall not endure the sound doctrine; but after their

assured] 'Hast been,' *Auth.*; 'that ben bitakun to thee,' *Wicl.*; 'were committed unto the,' *Tynd., Cov., Cran., Bish.*; 'are comm. unto thee,' *Cov. (Test.), Gen., Rhem. Didst learn*] 'Hast learned,' *Auth.* and all Vv.

15. *A very child.*] 'A child,' *Auth.*; 'fro thi yungethe,' *Wicl., Cov. (Test.)*; 'of a child,' *Tynd., Cov., Cran., Gen.*; 'an infant,' *Bish.*; 'from thine infancie,' *Rhem. Thou knowest*] 'Hast known,' *Auth.*

16. *Every Scripture*] 'All Scripture,' *Auth., Tynd., Gen., al.*; 'the whole Scr.,' *Gen. Inspired by God, &c.*] *Sim. Wicl., Rhem.* 'onspirid of God, is,' &c.; 'is given by inspiration of God and,' &c., *Auth., Gen., Bish.*; 'geven by insp. of God, is profitable,' *Tynd., Cov., Cran.*; 'beynge insp. of heauen is,' *Cov. (Test.). Discipline, &c.*] 'Instruction in,' *Auth., Bish.*; 'to lerne in,' *Wicl.*; 'to instruct in,' *Tynd., Cov., Cran., Gen., Rhem.*; 'to enfourme in,' *Cov. (Test.).*

17. *Complete*] 'Perfect,' *Auth.* and all Vv.

CHAPTER IV. 1 *Solemnly charge*] 'Charge,' *Auth.*; 'witnesses,' *Wicl.*; 'testifie,' *Tynd.* and remaining Vv.; comp. notes on 1 *Tim. v. 21* (Transl.). *Thee*] *Auth.* adds *'therefore.'

Christ Jesus] *'The Lord Jesus Christ,' *Auth. Shall hereafter*] 'Shall,' *Auth.* and all Vv. except *Cov.*, which appy. endeavours to distinguish between μέλλωντος and a common future by 'which shall come to.' *And by His, &c.*] *'At His,' &c., *Auth.*

And by His] 'And His,' *Auth.*

2. *Attentive*] 'Instant,' *Auth., Bish., sim. Rhem.,* 'urge,' 'be thou bisy,' *Wicl.*; 'be fervent,' *Tynd., Cov., Cran., Gen.*; 'be earnest,' *Cov. (Test.). Confute*] 'Reprove,' *Auth., Wicl., Cov., (Test.); Rhem., Tynd.,* and remaining Vv. 'improve.' *Teaching*] 'Doctrine,' *Auth.*; see notes.

3. *Shall not*] So *Coverd.* (both), *Bish.*; 'will,' *Auth.* and remaining Vv.: it seems desirable to preserve 'shall' throughout ver. 3 and 4, as there is no apparent reason for the change. We now should probably

own lusts they shall heap up to themselves teachers, having itching ears; ⁴ and they shall turn away *their* ears from the truth, and shall turn themselves aside unto fables. ⁵ But do thou be sober in all things, suffer afflictions, do the work of an evangelist, fulfil thy ministry. ⁶ For I am already being poured out, and the time of my departure is at hand. ⁷ I have striven the good strife, I have finished *my* course, I have kept the faith. ⁸ Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but unto all them also that love His appearing.

⁹ Use diligence to come shortly unto me: ¹⁰ for Demas forsook me from love of the present world, and went unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. ¹¹ Only Luke is with me. Take Mark, and bring him with

use 'will' throughout; the 'usus ethicus,' however, which is said to limit the *predictive* 'shall' to the first person was unknown to our Translators; comp. Latham, *Engl. Lang.* § 521 (ed. 4).

They shall heap up] 'shall they,' *Auth.* following all the other Vv., some of which. however (*Tynd.*, *Cov.*, *Cran.*), by adopting slightly different constructions, make the inversion more natural. *The sound*] 'sound,' *Auth.*

4. *Turn themselves, &c.*] 'Be turned,' *Auth.*, *Cov.* (Test.), *Cran.*, *Bish.*, 'thei schuln turn,' *Wicl.*; 'be geven,' *Tynd.*, *Cov.*, *Bish.*; 'be converted,' *Rhem.*

5. *Do thou, &c.*] 'Watch thou,' *Auth.* and all Vv. except *Wicl.*, 'wake thou;' *Rhem.*, 'be thou vigilant.'

Suffer] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'endure,' *Auth.*; 'traueil,' *Wicl.*; 'labour,' *Cov.* (Test.) *Rhem.*

Fulfil] So *Wicl.* and all the Vv. except *Auth.*, 'make full proof of.'

6. *Already being, &c.*] 'Am now ready to be offered,' *Auth.* and the other Vv. except *Wicl.*, 'I am sacri-

ficed now;' *Cov.* (Test.), 'I am now offered.'

7. *Striven the good, &c.*] So *Wicl.*; 'fought the good fight,' *Auth.* and similarly all the other Vv. ('a good'); comp. notes on 1 *Tim.* vi. 12 (Transl.).

8. *The*] 'A,' *Auth.* and all Vv. *In*] *Wicl.*, *Cov.* (both), *Rhem.*; 'at,' *Auth.* and the remaining Vv.

9. *Use diligence*] 'Do thy diligence,' *Auth.*, *Cran.*, *Bish.*; 'high thou,' *Wicl.*; 'make spede,' *Tynd.*, *Cov.*, *Gen.*; 'make hast,' *Cov.* (Test.), *Rhem.*

10. *Forsook*] 'Hath forsaken,' *Auth.*, *Wicl.*, *Cran.*, *Bish.*; 'hath left,' *Tynd.* and remaining Vv.

From love of] 'Having loved,' *Auth.*, *Bish.*; 'louynge,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'and hath loved,' *Tynd.*; 'and loveth,' *Cov.*, *Cran.*; 'and hath embraced,' *Gen.*

Went] So *Wicl.*; 'is departed,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'is gone,' *Cov.* (Test.), *Rhem.*

The present] 'This present,' *Auth.* and all Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*; 'this.'

11. *Serviceable*] As in ch. ii. 21;

thee: for he is serviceable to me for ministering. ¹² But Tychicus I sent to Ephesus. ¹³ The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, especially the parchments. ¹⁴ Alexander the coppersmith showed me much ill-treatment: may the Lord reward him according to his works: ¹⁵ of whom be thou ware also; for he greatly withstood our words.

¹⁶ At my first answer no man stood forward with me, but all *men* forsook me: may it not be laid to their charge. ¹⁷ Howbeit the Lord stood by me, and gave me inward strength; that by me the preaching might be fulfilled, and *that* all the Gentiles might hear: and I was delivered out of the lion's mouth. ¹⁸ The Lord shall deliver me from every

'profitable,' *Auth.*, *Wicl.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*; 'necessary,' *Tynd.*, *Gen.*

For ministering]

Sim. Tynd., *Gen.*, 'for to minister;' 'for the ministry,' *Auth.*, *Rhem.*; 'in to service,' *Wicl.*; 'for the ministracion,' *Cov.* ('to the') *Cran.*, *Bish.*, 'in the service,' *Cov.* (*Test.*).

12. *But]* So *Rhem.*; 'and,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'forsothe,' *Wicl.*: *Cov.* (both) omit.

I sent] So *Wicl.*, *Cov.* (*Test.*); 'have I sent,' *Auth.* and all Vv. except *Rhem.*, 'I have,' &c.

13. *Especially]* So *Rhem.*; 'but especially,' *Auth.* and all the remaining Vv.

14. *Showed me; &c.]* Similarly *Wicl.*, *Cov.* (*Test.*), 'schewid to me myche yuel,' and *Bish.*, *Rhem.*, 'shewed me,' &c.; 'did me much evil,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'hath done,' *Gen.*

May reward] 'Reward,' *Auth.*

15. *Greatly]* 'Hath greatly,' *Auth.*, *Cran.*, *Bish.*; 'dyd greatly,' *Cov.* (*Test.*): the rest omit the auxiliary.

16. *Stood forward with]* 'Stood with me,' *Auth.*; 'helpid,' *Wicl.*; 'assissted,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, and *sim. Cov.* (*Test.*),—by no means an inappropriate translation;

'was with me,' *Rhem.* *May it, &c.]* *Sim. Wicl.*, *Rhem.*, 'be it not; 'I pray God that it may not,' *Auth.* and the remaining Vv.

17. *Howbeit]* 'Notwithstanding,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, 'but.' The transl. is perhaps *slightly* too strong for the simple δέ.

By me] So *Cov.* (both); 'with me,' *Auth.*; 'stoode to me,' *Rhem.*; 'helpid,' *Wicl.*; the rest 'assisted.'

Gave me inward] As in 1 Tim. i. 12; 'strengthened,' *Auth.* and all Vv. except *Wicl.*, *Cov.* (*Test.*), 'confortid.'

Fulfilled] As in ver. 5; so *Cov.* (*Test.*), and similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'should be fulf. to the utmost;' 'fully known,' *Auth.*; 'be fillid,' *Wicl.*; 'be accomplished,' *Rhem.* As *Auth.* and all the Vv. have 'by' in connexion with this verb, and as this prep. appears formerly to have been not uncommonly used as equivalent to 'by means of,' no change has been made.

The lion's mouth] So *Cov.* (*Test.*); 'the mouth of the lion,' *Auth.* and all the other Vv.; see notes.

18. *The Lord]* *'And the Lord,' *Auth.* *Shall save me unto]*

evil work, and shall save me into His heavenly kingdom : to whom *be* glory for ever and ever. Amen. ¹⁹ Salute Prisca and Aquila, and the household of Onesiphorus. ²⁰ Erastus remained at Corinth : but Trophimus have I left at Miletus sick. ²¹ Use diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. ²² The Lord Jesus Christ *be* with thy spirit. Grace *be* with you.

Similarly *Wicl.*, *Cov.* (Test.), ‘shall make me saaf in to ;’ ‘wilt preserve me unto,’ *Auth.*, *Bish.* ; ‘shall kepe me unto,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.* ; ‘will save me unto,’ *Rhem.* Perhaps the very pregnant expression *σώξαι* *εἰς* may permit this literal translation.

20. *Remained*] So *Rhem.*, and similarly *Cov.* (Test.), ‘did rem. ;’

‘abode,’ *Auth.* and remaining *Vv.*

Miletus] So *Cov.* (Test.), and similarly *Wicl.*, ‘Mylete ;’ *Auth.* and all the rest ‘*Miletum.*’

21. *Use dil.*] ‘Do thy diligence,’ *Auth.*, *Cran.*, *Bish.* ; ‘high thou,’ *Wicl.* ; ‘make spede,’ *Tynd.*, *Gen.*, ‘make hast,’ *Cov.* (Test.), *Rhem.*

22. *Auth.* adds *‘Amen.’

THE EPISTLE TO TITUS.

CHAPTER I.

PAUL, a servant of God, and an apostle of Jesus Christ, for the faith of God's elect and the full knowledge of the truth which leadeth unto godliness; ² upon the hope of eternal life, which God that cannot lie promised before the times of old; ³ but made manifest in His own seasons His word in the preaching, with which I was entrusted according to the commandment of our Saviour God; ⁴ to Titus, my true child after the common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

⁵ For this cause left I thee in Crete, that thou shouldest

CHAP. I. 1. *For*] Similarly *Tynd.*, *Cov.*, *Gen.*, 'to preach the faith;' 'according to,' *Auth.* and remaining Vv. except *Wicl.*, 'bi the.'

Full knowledge] Similarly *Tynd.*, *Cov.* (both). *Cran.*, *Bish.*, *Rhem.*, 'knowledge;' 'acknowledging,' *Auth.*, *Gen.*; 'knowinge,' *Wicl.*

Leadeth unto] So *Cov.*; 'is after,' *Auth.*, *Wicl.*, *Tynd.*, *Cran.*, *Bish.*; 'accordyng to,' *Cov.* (Test.), *Gen.*, *Rhem.*

2. *Upon the*] So *Tynd.*, *Cov.*; 'in,' *Auth.*, *Cran.*, and *Bish.* (the); 'in to the,' *Wicl.*, *Cov.* (Test.), *Rhem.*; 'unto, the,' *Gen.*

Times of old] 'World began,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'of the world,' *Wicl.*, *Cov.*; 'everlastynge times,' *Cov.* (Test.); 'secular times,' *Rhem.*

3. *Made manifest*] Similarly *Bish.*, 'hath made man,' 'hath . . . manifested,' *Auth.*, *Rhem.*; 'hath schewid,' *Wicl.*, *Cov.* (Test.); 'hath opened,'

Tynd., and remaining Vv.

In the] Similarly *Wicl.*, *Rhem.*, 'in;' 'through,' *Auth.* and remaining Vv. except *Cov.* (Test.), 'by the.'

With which, &c.] 'Which was committed unto me,' *Auth.* and all Vv. except *Wicl.*, 'is bitakun to me.'

Our Saviour God] So *Rhem.*; *Auth.*, and all remaining Vv., 'God our Saviour;' see notes on ch. iii. 4.

4. *My true child*] 'Mine own son,' *Auth.*; 'most dereworthe sonne,' *Wicl.*; 'his natural sonne,' *Tynd.*, *Cran.*; 'my natural son,' *Cov.*; 'my dear son,' *Cov.* (Test.); 'his natural sonne,' *Cran.*; 'a natural sonne,' *Bish.*; 'my beloued sonne,' *Rhem.*

Grace] *Auth.* adds *'mercy,' omitting *kal.*

Christ Jesus] *'The Lord J. C.,' *Auth.*

5. *Further set, &c.*] 'Set in order,' *Auth.*; 'amende,' *Wicl.*; 'performé,' *Tynd.*, *Cov.*; 'refourme,' *Cran.*, *Bish.*, *Rhem.*; 'redresse,' *Cov.* (Test.), *Gen.*

further set in order the things that are wanting, and ordain elders in every city, as I gave thee directions. ⁶ If any be under no charge, a husband of one wife, having BELIEVING children, not accused of dissoluteness, or unruly. ⁷ For a bishop must be blameless, as being God's steward; not self-willed, not soon angry, not fierce over wine, no striker, not greedy of base gains; ⁸ but a lover of hospitality, a lover of goodness, soberminded, righteous, holy, temperate: ⁹ holding fast the faithful word according to the teaching, that he may be able both to exhort by the sound doctrine and to refute the gainsayers.

Gave thee dir.] 'Had appointed thee,' *Auth.*, *Cran.*, *Bish.*; 'also I disposid to thee,' *Wicl.*; 'appointed thee,' *Tynd.*, *Cov.*, *Gen.*; 'have app.,' *Cov.* (*Test.*); 'also appointed,' *Rhem.*

6. *Under no, &c.*] 'Blameless,' *Auth.*, *Cov.*, *Cran.*, *Bish.*; 'withouten cryme,' *Wicl.*, *Rhem.*; 'fautelesse,' *Tynd.*, *Gen.*; 'without blame,' *Cov.* (*Test.*). *A husband*] So *Wicl.*, 'an'; 'the husband,' *Auth.* and all the other Vv.

Believing] 'Faithful,' *Auth.* and all Vv. *Dissoluteness*] 'Riot,' *Auth.* and all the Vv. except *Wicl.*, 'lecherie.'

7. *A Bishop*] The idiom of our language seems only to admit of two translations, either 'a bish.' or 'every bish. ;' the former is adopted by all the Vv. *As being, &c.*]

Similarly *Gen.*, 'as it becommeth God's steward'; 'as the steward of God,' *Auth.* and the other Vv., except *Wicl.*, 'a dispensour of God'; 'the minister of God,' *Tynd.*

Fierce over] 'Given to,' *Auth.*, *Cov.*, *Bish.*, *Rhem.*; 'not drunkenlewe,' *Wicl.*, 'no dronkarde,' *Tynd.*, *Cov.* (*Test.*); 'geven to moch w.,' *Cran.*, *Gen.* *Greedy of, &c.*]

'Given to filthy lucre,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'coueitous of foule wynnyng,' *Wicl.*; 'gredye of filthye

lucre,' *Cov.*; 'desirous of f. l.,' *Cov.* (*Test.*); 'couetous of f. l.,' *Rhem.*

8. *Goodness*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'good men,' *Auth.*; 'benyngne,' *Wicl.*; 'gentle,' *Cov.* (*Test.*), *Rhem.* *Soberminded*] So *Tynd.*, *Cov.*; 'sober,' *Auth.* and remaining Vv. except *Gen.*, 'wise.'

Righteous] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, and *Auth.*, in 1 Tim. i. 9, 2 Tim. iv. 8; here *Auth.*, *Wicl.*, *Rhem.*, 'just.'

9. *According to, &c.*] Similarly *Cov.* (*Test.*), 'which is acc. to the doctr.,' and *Bish.*, *Rhem.* (omit 'the'); 'as he hath been taught,' *Auth.*; 'in holsum techynge,' *Wicl.*; 'the true worde of doctr.,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* *Both to exhort, &c.*]

'By sound doctrine both to exhort and to,' &c., *Auth.* Most of the Vv. only translate one *kal*; *Gen.*, 'also to exh. by, &c. . . and to.'

Refute] 'Convince,' *Auth.*; 'repreue,' *Wiclif.*, *Rhem.*; 'improve,' *Tynd.*, *Cran.*, *Gen.*

10. *Unruly*] *Auth.* adds 'and'; so all the other Vv.: comp., however, Scholef. *Hints*, p. 125.

Vain talkers] So *Auth.* and similarly *Cov.*, *Tynd.*, *Cran.*, *Gen.*; 'vain babblers' would have been more in conformity with 1 Tim. i. 6, but a change is scarcely necessary.

¹⁰ For there are many unruly vain talkers and inward deceivers, specially they of the circumcision: ¹¹ whose mouths must be stopped, seeing they overthrow whole houses, teaching things which they should not, for the sake of base gain. ¹² One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slothful bellies. ¹³ This witness is true. For which cause refute them sharply, in order that they may be sound in the faith; ¹⁴ not giving heed to Jewish fables and commandments of men that turn themselves away from the truth. ¹⁵ For the pure all things *are* pure: but for them that are defiled and unbelieving there *is* nothing pure; but both their mind and their conscience is defiled. ¹⁶ They profess

Inward deceivers] Similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'disceavers of myndes'; 'deceivers,' *Auth.*, *Wicl.*, *Cov.* (*Test.*), *Rhem.*

11. *Seeing they, &c.*] 'Which subvert,' *Auth.* and the other Vv., except *Tynd.*, *Cov.*, *Cran.*, 'which pervert.' It seems desirable to preserve the more exact translation of οἰστρον and the simpler transl. of ἀναρπείροντων adopted by *Auth.* in 2 Tim. ii. 18. *Should not*] 'Ought not,' *Auth.* and all the Vv., except *Wicl.*, 'it bihoueth not.'

For the sake of, &c.] 'For filthy lucre's sake,' *Auth.*, *Bish.*; 'for the loue of foule wynnynge,' *Wicl.*; 'because of filthy lucre,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; 'for filthy lucre,' *Rhem.*

12. *Slothful*] So *Rhem.*; *Auth.* and all the remaining Vv., 'slow.'

13. *For which cause*] Similarly *Wicl.* ('what'), *Rhem.* ('the which'); *Auth.* and all other Vv., 'wherefore.' *Refute*] 'Rebuke,' *Auth.* and the other Vv., except *Wicl.*, 'blame.' *In order that*] 'That,' *Auth.* and all Vv.

14. *Turn themselves, &c.*] Similarly *Cov.*, 'which tourne them away, &c.', and so *Wicl.* and *Rhem.*,

'auerting themselves from;' 'that turne from,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*; 'that turne away the trueth,' *Cran.* The translation on account of the absence of the article is not critically exact; a second participle, however, as in *Cov.* (*Test.*), *Bish.*, 'turning from,' and *Rhem.* (above), seems somewhat awkward. If there be any truth in the distinction between 'that' and 'which' alluded to in the notes to the Transl. of *Eph.*, the substitution of 'who' (*Conyb.* and *Hows.*) for 'that' is far from an improvement.

15. *For (bis)*] 'Unto' (*bis*), *Auth.* and all the other Vv.; *Wicl.* and *Rhem.* ('to'). *There is*] So *Cov.*; 'is nothing,' *Auth.* and the remaining Vv., except *Wicl.*, *Rhem.*, 'nothing is.' *Both*] So *Cov.*, *Rhem.*; 'even,' *Auth.* and the rem. Vv., except *Wicl.* and *Cov.* (*Test.*), which omit the first *kal.*

Their conscience] *Auth.* and all Vv. omit 'their,' but in *Tynd.*, al. the clause is translated slightly differently, 'the very myndis and consciences of them.'

16. *Their works*] So *Rhem.*; 'in works,' *Auth.*; 'bi dedis,' *Wicl.*; 'with the dedes,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; 'with works,' *Bish.*

that they know God; but in their works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

BUT do THOU speak the things which become the sound doctrine: ² that the aged men be sober, grave, discreet, sound in faith, in love, in patience. ³ The aged women likewise, that in demeanour they bescem holiness, not slanderers, not enslaved to much wine, teachers of good things; ⁴ that they may school the young women to be loving to their husbands, loving to their children, ⁵ soberminded, chaste, keepers at home, good, submitting themselves to their own husbands, that the word of God be not blasphemed.

CHAP. II. 1. *Do thou*] So *Rhem.*; 'speak thou,' *Auth.* and all the other Vv. *The sound*] 'Sound,' *Auth.*, *Rhem.*; 'holsum' (without art.), *Wicl.* and remaining Vv.

2. *Discreet*] So *Cov.*, *Tynd.*, *Cran.*, *Gen.*; 'temperate,' *Auth.*; 'prudent,' *Wicl.*; 'wyse,' *Cov.* (Test.), *Rhem.*; 'sober,' *Bish.* The usual translation 'soberminded' would perhaps too much limit the preceding *νῆφαλούς* to 'sober' in the primary sense; contrast 1 Tim. iii. 2, and see notes on that passage. *Love*] 'Charity,' *Auth.*; see notes on 1 Tim. i. 5 (Transl.).

3. *That in demeanour, &c.*] 'That they be in behaviour as becometh holiness,' *Auth.* and sim. *Gen.*, *Bish.* ('in such beh.'). 'in holiabite,' *Wicl.*; 'in soche rayment as becommeth hol.,' *Tynd.*, *Cran.*; 'that they use holy apparel,' *Cov.* (Test.); 'that they shewe themselves as it becommeth,' &c., *Cov.*; 'in holy attire,' *Rhem.* *Slanderers*] So *Wicl.*, and also *Auth.* in 1 Tim. iii. 11; *Auth.* (here) *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'false accusers,' *Cov.* (Test.), 'accusers,' 'il

speakers,' *Rhem.* *Enslaved*] Similarly *Tynd.*, 'seruynge,' 'given,' *Auth.* and all the other Vv.

4. *School*] 'Teach the, &c., to be sober,' *Auth.*; 'monest thou yunge w.,' *Wicl.*; 'to make the, &c., soberminded,' *Tynd.*, *Bish.*; 'enfourme the &c. to be,' *Cov.*; 'that they teache wisdom,' *Coverd.* (Test.), and sim. *Rhem.*; 'that they teache honest thinges to make the, &c., soberminded,' *Cran.*; 'that they may instruct the, &c., to be, &c.,' *Gen.* *To be loving, &c.*] 'To love their husbands, to love their children,' *Auth.* and sim. the other Vv. Change made to preserve the sequence of adjectives.

5. *Sober-minded*] 'To be discreet,' *Auth.*, *Tynd.*, *Cov.*; 'that thei ben prudent,' *Wicl.*; 'wyse,' *Cov.* (Test.), *Rhem.*; 'that they be disc.,' *Gen.*; 'discreet,' *Bish.* *Keepers at home*] The translation of *Tynd.*, *Cran.*, 'huswyfly,' deserves notice. *Submitting themselves*] So *Auth.*, Eph. v. 21; 'obedient to,' *Auth.* and all Vv. except *Wicl.*, *Rhem.*, 'suget to,' *Rhem.*

⁶ The younger men likewise exhort to be soberminded.
⁷ In all respects showing thyself a pattern of good works, in thy doctrine showing uncorruptness, gravity, ⁸ sound discourse that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us. ⁹ *Exhort* bond-servants to submit themselves unto their own masters, in all things to be well pleasing to *them*, not gainsaying, ¹⁰ not purloining, but showing forth all good fidelity; that they may adorn the doctrine of our Saviour God in all things.

¹¹ For the grace of God that bringeth salvation to all men appeared, ¹² disciplining us to the intent that having denied ungodliness and worldly lusts we should live soberly,

6. *The younger*] 'Young men,' *Auth.* and all the Vv., except *Cov.* (both), 'the young men.'

7. *In all respects*] 'in all things,' *Auth.* and the other Vv., except *Cov.*, *Tynd.*, *Gen.*, 'above all thynges.'

Thy doctrine] Similarly 'the doctr.' *Cran.*, *Bish.*; 'doctrine,' *Auth.*, *Rhem.*; 'teching,' *Wicl.*; 'with uncorr. doctrine,' *Tynd.*, *Cov.*, *Gen.*; 'learnynge,' *Coverd.* (Test.). After 'thy doctr.' *Auth.* adds 'shewing.' *Gravity*] *Auth.* adds *'sincerity.'

8. *Discourse*] 'Speech,' *Auth.*; all the other Vv. 'word.' A translation should be chosen which will not limit λόγος too much to 'speech' in private life: see notes.

Us] *'You,' *Auth.*

9. *Bond-servants*] As in Eph. vi. 5; 'servants,' *Auth.* and all the other Vv.

Submit themselves] As in ver. 5; 'be obedient,' *Auth.*

In all things, &c.] 'And to please them well in all things,' *Auth.*; 'in alle thingis; plesynge not,' &c., *Wicl.*; 'and to pl. in all things,' *Tynd.*, *Cov.*; 'to be pleasyng them, &c.,' *Cov.* (Test.); 'and to please them in all things,' *Cran.*, *Gen.*, *Bish.*; 'in al things pleasing,' *Rhem.*

Gainsaying] So *Rhem.* and *Auth.*

(*Marg.*); 'answering again,' *Auth.* and the other Vv. except *Wicl.*, 'agenseiynge.'

10. *Showing forth*] 'Shewing,' *Auth.*, *Wicl.*, *Coverd.* (Test.), *Bish.*, *Rhem.*; 'that they shewe,' *Tynd.*, *Cran.*, *Gen.*; 'to shewe,' *Cov.*

Our Saviour God] So *Tynd.*, *Gen.*, *Rhem.*; 'God our Saviour,' *Auth.*, and remaining Vv.

11. *Salvation to all men*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Auth.* (*Marg.*), and similarly *Bish.*, 'healthful to all'; 'hath app. to all men,' *Auth.*; 'of God oure Sauyour,' *Wicl.*, *Cov.* (Test.), *Rhem.*

Appeared] 'Hath appeared,' *Auth.* and all Vv.

12. *Disciplining us*] 'Teaching us,' *Auth.*, *Cov.* (Test.), *Bish.*; 'and taughte,' *Wicl.*; 'and teacheth,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'instructing us,' *Rhem.* 'Teaching by discipline,' would be perhaps a more easy translation (comp. 1 Tim. i. 20); the verb, however, is found used (as here) absolutely in our older writers, e.g. Shakspeare and Milton.

To the intent, &c.] 'That denying,' *Auth.*, *Bish.*, *Rhem.*; 'that we forsake,' *Wicl.*; 'that we shuld deny,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'that we

rightcously, and godly, in the present world; ¹³ looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; ¹⁴ who gave HIMSELF for us, that He might ransom us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. ¹⁵ These things speak, and exhort, and reprove with all authority. Let no man despise thee.

CHAPTER III.

Put them in mind to submit themselves to rulers, to authorities; to be obedient, to be ready to every good work, ² to speak evil of no man, to be averse to contention, forbearing, showing forth all meekness unto all men. ³ For we WERE once ourselves also foolish, disobedient, going astray, serving divers lusts and pleasures, living in malice and

deny,' *Cov.* (Test.).
The present] 'This present,' *Auth.* and the other Vv., except *Wicl.*, *Cov.* (both), and *Rhem.*, who omit 'present.'

^{13.} *The blessed*] So *Wicl.*, *Cov.* (Test.), *Rhem.*; 'that blessed,' *Auth.* and the remaining Vv.
And appearing, &c.] So *Cov.*, *Cran.*, *Gen.* ('notable app., &c.'), *Bish.*, *Rhem.* ('advent'), and similarly *Wicl.*, *Cov.* (Test.), 'the comynge of the glorie;' 'the glorious appearing,' *Auth.*, and similarly *Tynd.*, omitting article. It is noticeable how our older Vv. have avoided a doubtful interpretation of the gen. into which even accurate scholars, like Green (*Gramm.* p. 215), have allowed themselves to be betrayed.

And Saviour] Similarly in sense *Gen.*, 'which is of our Saviour;' 'and our S.,' *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; 'and of our S.;' *Wicl.*, *Tynd.*, *Cov.* (but no preceding comma), *Cran.*

^{14.} *Ransom*] 'Redeem,' *Auth.* and all Vv., except *Wicl.*, 'agenbie.'

^{15.} *Reprove*] So *Wicl.*; 'rebuke,' *Auth.* and all the other Vv.

CHAP. III. 1. *Submit themselves to*] So *Cov.*, *Tynd.*, *Cran.*, *Gen.*; 'be subject to,' *Auth.*, *Wicl.*, *Bish.*, *Rhem.*; 'be obediente to,' *Cov.* (Test.).
To rulers, to auth.] 'Principalities *and powers,' *Auth.*; 'princis and powers,' *Wicl.*, *Cov.* (Test.); 'rule and power,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*, 'prynces and to the hyer auctorite,' *Cov.*; 'princes and potestates,' *Rhem.*
The occasional use of the term 'principalities' in the A.V., with reference to angelical orders, makes a change desirable.

To be obedient] *Sim. Gen.*, 'to obey;' 'to obey magistrates,' *Auth.*, and sim.

^{2.} *Averse to contention*] 'No brawlers,' *Auth.*; 'not ful of chidyng,' *Wicl.*; 'no fyghters,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'no stryvers,' *Coverd.* (both); 'litigious,' *Rhem.*

Forbearing] 'But gentle,' *Auth.*, *Cran.*, *Bish.*; 'but temperat,' *Wicl.*; 'but soft,' *Tynd.*, *Cov.* (both), *Gen.*

Shewing forth] As in 1 Tim. i. 16 al.; 'shewing,' *Auth.*

^{3.} *Were once*] 'We ourselves also were sometimes,' &c., *Auth.*, and in

envy, hateful, hating one another. ⁴ But when the kindness and the love toward man of our Saviour God appeared, ⁵ not by works of righteousness which we did, but after His mercy He saved us, by the laver of regeneration and renewing of the Holy Ghost; ⁶ which He poured out upon us richly through Jesus Christ our Saviour; ⁷ that being justified by His grace, we should be made heirs of eternal life, according to hope.

⁸ Faithful is the saying, and about these things I desire that thou make asseveration, to the intent that they which have believed God may be careful to practise good works.

similar order majority of Vv. *Going astray*] *Sim. Wicl., Rhem., 'erring;' 'deceived,' Auth., Tynd., Cran., Gen.* [The collation of *Cov.* (both), *Bish.*, has here been accidentally omitted.] *Hating*] *'And hating,' Auth.*

4. *When*] So *Wicl., Cov.* (Test.), *Rhem.*; 'after that,' *Auth.* and remaining Vv. *The love toward man, &c.*] In sim. order *Rhem.*; 'love of God our Saviour toward man,' *Auth.* *Wicl.* has here a singular transl., 'the manhed of, &c.' *Our Saviour God*] So all Vv. except *Auth., Cov.*, 'God our Saviour.'

5. *We did*] So *Wicl., Rhem.*, and sim. *Tynd., Cov., Cran., Gen.*, 'we wrought;' 'we have done, *Auth., Cov.* (Test.); 'which be in right, we oughte,' *Bish.* *After*] So *Cov.*; 'according to,' *Auth., Cov.* (Test.), *Cran., Bish., Rhem.*; 'bi,' *Wicl.*; 'of,' *Tynd., Gen.* *Laver*] So *Rhem.*; 'washing,' *Auth., Wicl.*; 'fountain,' *Tynd.*, al. The comma after 'regeneration,' *Auth., Tynd., Cov., Cran., Gen.*, is not found in *Wicl., Cov.* (Test.), *Bish., Rhem.*

6. *Poured out upon*] 'Shed on,' *Auth.*, and the other Vv., except *Wicl.*, 'schedde in to,' *Cov.* (Test.), 'poured forth,' *Rhem.*, 'poured upon us,' *Richly*] So *Bish.*,

Auth. (Marg.); 'abundantly,' *Auth., Tynd., Cov., Cran., Gen., Rhem.*; 'plenteousli,' *Wicl.*; 'plentyfully,' *Cov.* (Test.).

7. *Heirs of, &c.*] So *Cov.*, and similarly in respect of order, *Tynd.*, 'heirs of et. lyfe, thorowe hope;' 'heirs according to the hope of,' &c., *Auth., Coverd.* (Test.), *Cran., Gen., Bish.*; 'eeris bi hope of,' *Wicl.*; 'heires acc. to hope of,' *Rhem.*

8. *Faithful is the saying*] 'This is a faithful saying,' *Auth., Bish.*; 'a trewe word is,' &c., *Wicl.*; 'this is a true saying,' *Tynd., Cov., Cran., Gen.*; 'it is a faythful worde, *Cov.* (Test.), sim. *Rhem.* ('saying'). *About these things*] *Sim.* all Vv., 'of these things,' except *Auth.*, 'these things.'

Desire] 'Will,' *Auth., Wicl., Cran., Gen., Bish., Rhem.*; 'wolde,' *Tynd., Cov.* (both). *Make asseveration.*] 'Affirm constantly,' *Auth.*; 'conferme other,' *Wicl.*; 'certifie,' *Tynd., Cran., Gen.*; 'speak earnestly, *Cov.*; 'strengthen them,' *Cov.* (Test.); 'confirm,' *Bish.*; 'avouch,' *Rhem.*

To the intent that] 'That,' *Auth.*, and all the other Vv.; the addition in the text seems necessary to obviate misconception of the meaning. *Believed God*] So *Tynd.*, and sim. *Wicl.*, 'bel. to God;' *Auth., Tynd., Cran.*,

These things are good and profitable unto men. ⁹ But avoid foolish questions, and genealogies, and strifes, and contentions about the law; for they are unprofitable and vain.

¹⁰ A man that is an heretick, after a first and second admonition, shun; ¹¹ knowing that he that is such is perverted, and sinneth being self condemned.

¹² When I shall send Artemas unto thee, or Tychicus, use diligence to come unto me to Nicopolis: for there I have determined to winter. ¹³ Forward zealously on their journey Zenas the lawyer and Apollos, that nothing be wanting

&c., 'bel. in God.' *May*
'might,' *Auth.* *Practise*
'Maintain,' *Auth.*, *Gen.*; 'to be
abouten other,' *Wicl.*; 'to go forwarde
in,' *Tynd.*, *Cram.*; 'excel in' *Cov.*
(both), *Rhem.*; 'shewe forth,' *Bish.*
Are good, &c.] So *Auth.*, but observe
that in *Rec.* the reading is τὰ καλὰ
κ.τ.λ., which should have been trans-
lated 'the things which are, &c.,'
comp. Scholef. *Hints*, p. 128 (ed. 3.)

9. *Strifes, and contentions*] 'Con-
tentions and strivings,' *Auth.* All
the Vv. except *Wicl.*, *Tynd.*, *Cov.*,
place a comma after *ἐπεις*.

10. *A first*] 'The first,' *Auth.*,
Tynd., al.; 'oon and the second,'
Wicl.; 'once or twice admonition,'
Gen. *Shun*] So similarly
Wicl., *Coverd.* (Test.), 'eschew'
['scheuen']; 'reject,' *Auth.*, *Cran.*;
'avoyde,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*,
Rhem. The translation of *Auth.*,
though lexically tenable, appears
stronger than the use of *παραινεῖσθαι*
in these epp. will fully warrant; see
notes. The transl. 'refuse,' 1 Tim. v.
11 (*Auth.*), would not here be suit-
able, as the context affords no clue to
the character of the refusal; the
meaning is simply 'have nothing to
do with,' 'monere desine, quid enim
juvat? laterem lavares.'

11. *Perverted*] So *Tynd.*, *Cran.*,
Gen.; 'subverted,' *Auth.*, *Wicl.*,

Rhem. *Self-condemned*
'Condemned of himself,' *Auth.*, sim.
Bish.; 'dampned bi his owne dome,'
Wicl., and similarly *Tynd.* ('by his
owne judgment'), and remaining Vv.

12. *Shall send*] So *Auth.* and
nearly all Vv.; *Coverd.* (Test.), with
scrupulous accuracy, 'shall have sent.'
This latter translation, though usually
critically exact (see Winer, *Gr.* §43. 5,
p. 356), appears to have been very rarely
adopted by our Translators, comp.
Matth. xxi. 40, Mark viii. 38, John
iv. 25, xvi. 13, Acts xxiii. 35, Rom.
xi. 27, 1 Cor. xvi. 3, and except
where strict accuracy may be required,
or where an idiomatic turn (as in 1
Tim v. 11) adds force and perspicuity,
is perhaps best avoided as not fully in
accordance with our usual modes of
expression.

Use diligence
'Be diligent,' *Auth.*, *Tynd.*, *Cran.*,
Gen., *Bish.*; 'high thou to,' &c.,
Wicl.; 'make spede,' *Cov.*; 'make
hast,' *Cov.* (Test.); 'hasten,' *Rhem.*
There I have] So *Cov.* (Test.), *Rhem.*;
'I have determined there,' *Auth.* and
the remaining Vv.; 'dwelle in wynter
there,' *Wicl.*

13. *Forward zealously, &c.*] 'Bring
Z. &c. . . on their journey diligently,'
Auth., and in similar order, the other
Tynd., *Cov.*, *Cran.*, al., 'bisili bifor
sende,' *Wicl.*; 'set forward . . . care-
fully,' *Rhem.*: the rest mainly as *Auth.*

unto them. ¹⁴ And let ours also learn to practise good works for the necessary wants, that they be not unfruitful.

¹⁵ All that are with me salute thee. Salute them that love us in the faith.

Grace *be* with you all.

14. *Ours*] So *Auth.* and all Vv., except *Rhem.*, 'our men.' *Practise*] 'Maintain,' *Auth.*; 'excel in,' *Tynd.* and the other Vv., except *Wicl.*, 'be governouris in;' 'exercise,' *Gen.* *The necessary wants*] 'Necessary uses,' *Auth.*, and the other Vv., except *Tynd.*, *Cran.*, *Gen.*, 'as far forth as

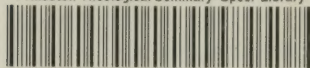
nede requyreth.'

15. *Salute*] So *Coverd.* (*Test.*), *Rhem.*; 'greet,' *Auth.*, *Wicl.* (but 'grete' above), *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* As the same word (*ἀσπάζεσθαι*) is used in both cases, a change seems scarcely desirable. *All*] *Auth.* adds *'Amen.'

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